THE HYMNES AND SONGS OF THE CHVRCH.

Diuided into two parts.

THE FIRST PART COMPREHENDS THE CANONICALL *HYMNES*, AND SVCH parcels of Holy Scripture, as may properly be ſung, with ſome other ancient SONGS and CREEDS.

THE SECOND PART CONSISTS of Spirituall Songs, appropriated to the ſeuerall Times and Occaſions obſerueable in the Church of England.

Tranſlated and compoſed,

BY

G. W.

LONDON,
Printed by the Aſsignes of
GEORGE WITHER.
1623.

Cum Priuilegio Regis Regali.

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Cum Privilegio Regiæ Regali.

TO
THE HIGH AND MIGHTIE PRINCE, IAMES, BY THE GRACE OF GOD, KING OF GREAT BRITAINE, FRANCE and IRELAND, Defender of the Faith, &c: Grace, Mercie, and Peace, through Iesus Christ our LORD.

THese *Hymnes* (Dread Soueraigne) hauing diuers waies receiued life from your MAIESTIE, (as well as that approbation which the *Church* alloweth) are now imprinted according to your Royall *Priuiledge*, to come abroad vnder your Gracious Protection: And what I deliuered vnto your Princely view at seuerall times, I here present againe, incorporated into one Volumne. The first Part whereof are those ancient Canonicall *Hymnes*, which were written, and left for our instruction, by the Holy Ghost: And those are not onely, plainely, and briefly expressed in *Lyricke-verse*; but by their short *Prefaces*, properly applyed also to the *Churches* particular Occasions in these Times. Insomuch, that (howsoeuer some neglect them as impertinent) it is thereby apparent, that they appertaine no lesse to vs, then vnto those, in whose times they were first composed.

And (if the coniecture of many good and learned men deceiue them not) the latter Part, containing *Spirituall Songs*, appropriated to the seuerall Times and Occasions obseruеable in the *Church* of *England*, (together with briefe Arguments, declaring the purpose of those *Obseruations*) shall become a meanes both of encreasing Knowledge, and Christian Conformitie within your Dominions: Which, no doubt, your MAIESTIE wisely foresaw, when you pleased to graunt and commaund, that these *Hymnes* should be annexed to all *Psalme-Bookes* in English Meeter. And, I hope, you shall thereby encrease both the honour of God, and of your MAIESTIE. For, these *Hymnes*, and the knowledge which they offer,

could no other way, with such certaintie, and so little inconuenience, be conueyed to the Common people, as by that meanes which your MAIESTIE hath graciously prouided.

And now (maugre their malice, who labour to disparage and suppresse these *Helpes to Deuotion*) they shall, I trust, haue free scope to worke that effect which is desired; and to which end I was encouraged to Translate and Compose them. For, how meanely soeuer some may thinke of this Endeuour, I trust the successe shall make it appeare, that the *Spirit* of *God* was first Mouuer of the *Worke*: Wherein, as I haue endeuoured to make my Expressions such as may not be contemptible to men of best vnderstandings: So I haue also laboured to sute them to the Nature of the Subiect, and the Common peoples capacities, without regard of catching the vaine blasts of opinion. The same also hath beene the ayme of Master *Orlando Gibbons* (your MAIESTIES Seruant, and one of the Gentlemen of your Honourable Chappell) in fitting them with Tunes. For, he hath chosen to make his Musicke agreeable to the matter, and what the Common apprehension can best admit, rather then to the curious Fancies of the Time; Which path both of vs could more easily haue troden.

Not caring therefore, what any of those shall censure, who are more apt to controule, then to consider, I commit this to Gods blessing and Your fauourable Protection; Humbly beseeching your MAIESTIE, to accept of these our Endeuours; and praying God to sanctifie both Vs and this Worke to His glory: Wishing also (most vnfainedly) euerlasting consolations to your MAIESTIE, (for those temporall Comforts you haue vouchsafed me) and that felicitie here, which may aduance Your happinesse in the life to come. *Amen.*

Your MAIESTIES

most Loyall Subiect,

GEORGE WITHER.

THE FIRST PART OF THE *HYMNES* AND *SONGS* OF THE *CHVRCH*, CONTAINING THOSE WHICH ARE TRANSLATED out of the *Canonicall Scripture*, together with such other *Hymnes* and *Creeds*, as haue anciently beene sung in the Church of ENGLAND.

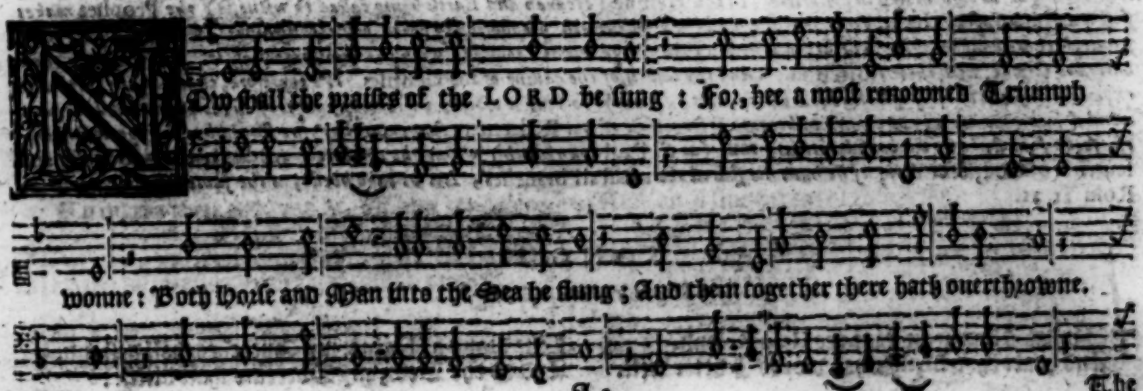
THE PREFACE.

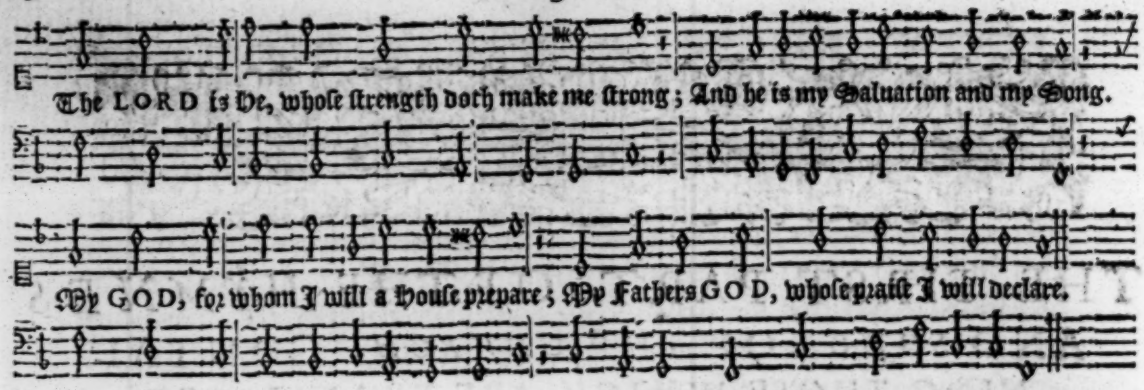
DLainely false is their Supposition, who conceiue that the *Hymnes*, *Songs*, and *Elegies* of the *Old Testament* are impertinent to these later Ages of the *Church*. For, neither the Actions, nor writings of the Auncient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to be done, or written for their owne sakes; so much as that they might be profitable to warne and instruct vs of the latter Times, according to Saint *Paul*, 1. *Cor.* 10. And indeede, so much is not onely testified by that *Apostle* in the place afore recited, and throughout the Epistle to the *Hebrewes*; but the very names of those *Persons* and *Places*, mentioned in these *Hymnes* and *Songs*, doe manifest it, and farre better expresse the nature of that which they mystically point out, then of what they are literally applyed vnto; as those who will looke into their proper significations shall apparently discouer. That therefore these parcels of *Holy Scripture* (which are for the most part Meeter in their Originall tongue) may be the better remembred, to the glory of God; and the oftner repeated to those ends, for which they were written; they are here disposed into *Lyrick-Verse*, and doe make the *First part* of this *Booke*: Which *Booke* is called, *The Hymnes and Songs of the Church*; not for that I would haue it thought part of the Churches *Liturgie*: but because they are made in the person of all the Faithfull, and doe (for the most part) treat of those things which concerne the whole *Catholike Church*.

The first Song *of* Moses, *Exod.* 15.

This Song *was composed and sung, to praise the* LORD, *for the* Israelites *miraculous passage through the Red-*Sea, *and for their deliuery from those* Egyptians, *who were there drowned: It may (and should also) be sung in the Christian* Congregations, *or by their particular members, both with respect to the* Historicall *and* Mysticall *senses thereof*; Historically, *in commemoration of that particular Deliuerance which God had so long ago, and so wondrously vouchsafed to his persecuted and afflicted* Church. Mystically, *in acknowledgement of our owne powerfull Deliuerance from the bondage of those spirituall Aduersaries, whereof those were the Types. For,* Pharoh (*signifying* vengeance) *typified Our great* Enemie, *who with his hoast of* Temptations, Afflictions, &c. *pursueth vs in our passage to the spirituall* Canaan. *The* Red Sea *represented our* Baptisme, 1. *Cor.* 10. 2. *By the* Dukes *and* Princes *of* Edom (*mentioned in this* Song) *are prefigured those powers and friends of the kingdome of* Darkenesse, *which are, or shall be, molested at the newes of our* Regeneration: *And therefore, this* Hymne *may properly be vsed after the Administration of* Baptisme.

SONG. I.





2

Well knowes the LORD to war what doth pertaine;
The LORD Almightie is his glorious Name:
He Pharaohs Charrets, and his armed Traine,
Amid the Sea ou'r-whelming, ourcame:
Those of his Army, that were most renound,
He hath together in the Red-sea drownd;
The Deepes a couering ouer them were throwne,
And, to the bottome, sunke they like a stone.

3

LORD, by thy powre thy Right hand famous growes:
Thy Right hand, LORD, thy Foe destroyed hath:
Thy Glory thy Opposers ouerthrowes;
And, stubble-like, consumes them in thy wrath.
A blast but from thy nostrils forth did goe,
And vp together did the waters flow;
Yea, rowled vp on heapes; the liquid Flood
Amid the Sea, as if congealed, stood.

4

I will pursue them (their Pursuer cri'd)
I will ou'r take them, and the spoile enioy:
My lust vpon them shalbe satisfi'd:
With sword vnsheath'd my hand shall them destroy.
Then from thy breath a gale of winde was sent
The billowes of the Sea quite ou'r them went:
And they the mighty waters suncke into,
Ev'n as a weighty peece of Lead will do.

5

LORD, who like thee among the GODS is there!
In holinesse so glorious who may be!
Whose prayses so exceeding dreadfull are!
In doing wonders, who can equall thee!
Thy glorious Right-hand thou on high didst reare,
And in the earth they quickely swallow'd were:
But thou, in mercy, on-ward hast conuaid
Thy People, whose redemption thou hast paid.

6

Them, by thy strength, thou hast bin pleas'd to beare,
Vnto a holy Dwelling-place of thine:
The Nations at report thereof shall feare;
And grieue shall they that dwell in Palestine:
Dn Edoms Princes shall amazement fall:
The mightie men of Moab tremble shall;
And, such as in the land of Cana'n dwell,
Shall pine away, of this when they heare tell.

7

They shall be seized with a horrid feare:
Stone-quiet thy Right-hand shall make them be,
Till passed ouer, LORD, thy People are;
(Till those passe ouer, that were bought by thee.)
For, thou shalt make them to thy Hill repaire,
And plant them there (oh Lord) where thou art heire;
Ev'n there, where thou thy Dwelling hast prepar'd;
That Holy-place, which thine own hands haue reard.

8

The LORD shall euer, and for euer raigne:
(His Soueraignety shall neuer haue an end)
For, when as Pharaoh did into the Maine
With Charrets, and with horsemen downe descend,
The LORD did backe againe the Sea recall.
And with those waters ouerwhel'md them all:
But, through the very inmost of the same,
The seed of Israel safe and dry-shod came.

The second *Song* of *Moses*. Deut. 32.

THis Song *was giuen by* God *himselfe, to be taught the* Iewes; *that it might remaine as a witnesse against them, when they should forget his benefits. For, it appeares, the Diuine wisedome knew, that when the* Law *would be lost and forgotten, a* Song *might be remembred to posteritie. In this* Hymne (*Heauen and Earth being called to witnesse*) *the* Prophet *makes first a narration of the* Iewes *peruerseneesse; and then deliuereth prophetically three principall things, wherein diuers other particulars are considerable. The first is a* Prediction *of the* Iewes *Idolatry, with the punishment of it. The second is their hatred to* Christ, *with their* Abiection. *And the last is of the calling of the* Gentiles. *We therefore, that haue by faith and experience, seene the successe of what is herein foretold, ought to Sing it often, in remembrance of Gods* Iustice *and* Mercy: *And (seeing we are all apt enough to become as forgetfull of our* Redeemers *fauour, as they) we should by the repetition hereof, seeke to stirre vp our considerations, that (as S.* Paul *counselleth) we might the better* meditate the goodnesse and seueritie of God, &c. *For, if he hath not spared the* naturall branches, *Let vs take heede, as the same* Apostle *admoniseth,* Rom. 11. 21.

SONG. II

Sing this as the first Song.

TO what I speak, an eare yee Heauens lend,
And heare thou Earth what words I vtter will.
Like drops of Raine, my Speeches shall descend,
And as the Dew, my Doctrine shall distill:

Like

Like to the smaller Raine on tender flowres;
And as vpon the Grasse, the greater showres:
For, I the LORD's great Name will publish now,
That so our GOD may praysed be of you.

2

He is that Rocke, whose workes perfection are:
For, all his wayes with iudgement guided be:
A GOD of Truth, from all wrong-doing cleare:
A truely Iust, and righteous One is he;
Though they themselues defil'd, vnlike his sons,
And are a crooked race of froward-ones.
Oh mad and foolish Nation! why do'st thou
Thy selfe vnto the LORD so thankelesse show?

3

Thy Father and Redeemer is not he?
Hath he not made, and now confirm'd thee fast?
Oh call to minde the dayes that older be,
And weigh the yeares of many ages past.
For, if thou aske thy Father, he will tell
Thy Elders also can informe thee well,
How he (the high'st) did Adams sonnes diuide,
And shares for euery Family prouide;

4

And how the Nations Bounds he did prepare,
In number with the sonnes of Israel.
For, in his People had the LORD his share,
And Iacob for his part allotted fell:
Whom finding in a place possest of none,
(A Desart vast, vntilled and vnknowne)
He taught them there, he led them farre and nigh,
And kept them as the Apple of his eye.

5

Euen as an Eagle, to prouoke her young,
About her Nest doth houer here and there,
Spread forth her wings, to traine her Birds along,
And sometime on her backe her yonglings beare:
Right so, the LORD conducted them alone,
When for his aid, Strange-god with him was none:
Them on the High-Lands of the Earth he set,
Where they the plenties of the field might eat.

6

For them he made the Rocke with Hony flow:
He drayned Oyle from stones, and them did feed
With Milke of Sheepe, with Butter of the Cow,
With Goats, fat Lambs, and Rams of Basian breed:
The finest of the Wheat he made their food,
And of the Grape they drunke the purest blood.
But, herewithall vnthankfull Israel
So fat became, he kicked with his heele.

7

Growne fat, and with their grossenesse couer'd ore,
Their GOD, their Maker, they did soone forsake:
Their Rocke of Health regarded was no more;
But with Strange-gods, him iealous they did make:
To moue his wrath, they hatefull things deuis'd:
To Deuils, in his stead, they sacrifis'd;
To Gods vnknowne, that new inuented were,
And such, as their Fore-fathers did not feare.

8

They minded not the Rocke, who them begat,
But quite forgot the GOD, that form'd them hath:
Which when the LORD perceiu'd, it made him hate
His Sonnes and Daughters, moving him to wrath.
To marke their end, said he, Ile hide my face:
For, they are faithlesse sonnes, of froward race:
My wrath, with what is not a GOD, they moue;
And my displeasure with their follies proue.

9

And I, by those that are no People, yet,
Their wrathfull iealousie will moue for this;
And by a foolish Nation make them fret,
For, in my wrath a fire inflamed is,
And downe to Hell the Earth consume it shall;
Euen to the Mountaines bottomes, fruit and all.
In heapes vpon them mischiefes will I throw;
And shoot mine Arrowes, till I haue no moe.

10

With hunger parched, and consum'd with heat,
I will enforce them to a bitter end:
The teeth of Beasts vpon them will I set;
And will the poysonous dust-fed Serpent send.
The Sword without, and feare within, shall slay
Maids, youngmen, babes, & him whose haire is gray;
Yea, I had vow'd to spread them here and there,
Men might forget, that such a People were.

11

But this the Foe compell'd me to delay;
Lest that their aduersaries (prowder growne)
Should (when they heard it) thus presume to say;
This, not the LORD, but our high hand hath done.
For, in this People no discretion is;
Nor can their dulnesse reach to iudge of this.
Oh had they wisedome, this to comprehend!
That so they might bethinke them of their end.

12

How should one make a thousand run away?
Or two men put ten thousand to the foile;
Except their Rocke had sold them for a pray,
And that the LORD had clos'd them vp the while?
For, though our Foes themselues the Iudges were;
Their God they cannot with our GOD compare:
For, they haue Vines like those that Sodom yeelds,
And such as are within Gomorrha fields.

13

They beare the Grapes of gall vpon their vine:
Extreamely bitter are their clusters all;
Yea, made of Dragons venom is their wine,
And of the cruell Aspes infectious gall.
And can this (euer) be forgot of me!
Or not be sealed where my treasures be?
Sure, mine is vengeance, and I will repay:
Their feete shall slide at their appointed day.

14

Their time of Ruine neere at hand is come:
Those things that shall befall them hast will make.
For, then the LORD shall giue his People doome,
And on his Seruants kinde-compassion take,
When he perceiues their strength bereft and gone,
And that in prison they are left alone.
Where are their Gods become? he then shall say;
Their Rocke, on whom affiance they did lay?

15

Who ate the fattest of their Sacrifice?
Who of their Drinke-oblations dranke the wine?
Let those vnto their succour now arise,
And vnder their protection them entwine.
Behold, consider now, that I am He,
And that there is no other GOD with me:
I kill, and make aliue: I wound, I cure,
And there is none can from my hand assure.

16

For, vp to heau'n on high my hand I reare;
And (as I liue for euer) this I say,
When I my shining sword to whet prepare,
And shall my hand to acting vengeance lay,
I will not ceasse till I my foes requite,
And am aueng'd on all, that beare me spite:
But, in their bloud, which I shall make to flow,
Will steepe mine arrowes, till they drunken grow.

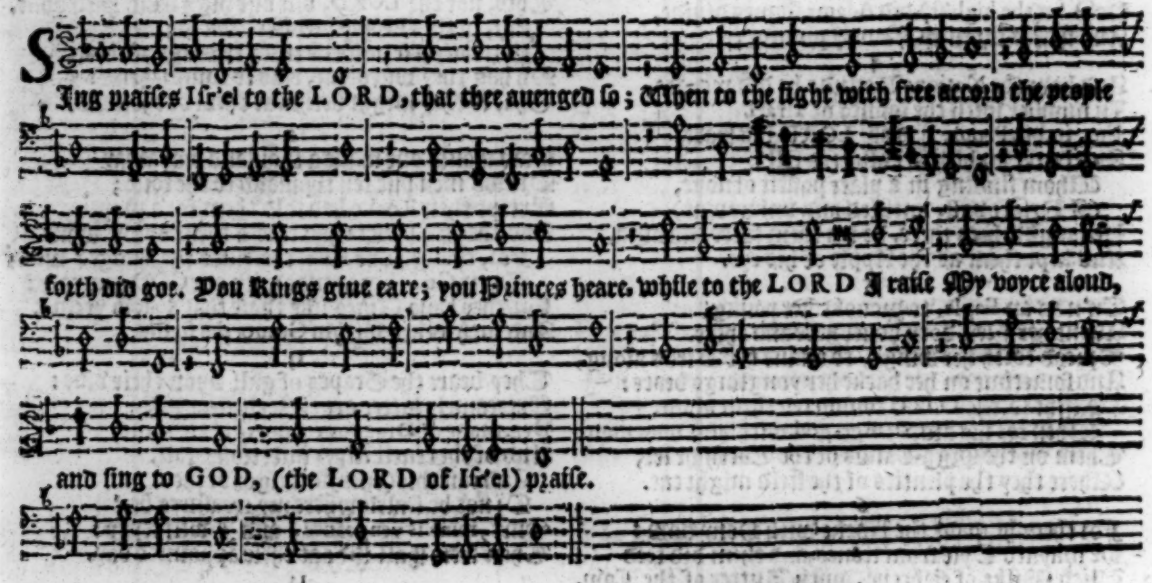
My sword shall eate the flesh and blood of those,
Who shall be either slaine or brought in thrall,
When I begin this vengeance of my Foes.
Sing therefore, with his People, Nations all.

For, he his Servants blood which blood will pay,
And due amengement on his Foes will lay:
But to his Land compassion he will show,
And on his People mercy shall bestow.

The *Song* of *Deborah* and *Barak*. *Iudg.* 5.

THis Hymne was composed to glorifie GOD *for the great ouerthrow giuen to* Sisera; *who comming armed with many hundred Chariats of yron against the poore oppressed* Israelites, *(when they had not a Sword or Speare among 40000. of them) was nevertheless miraculously discomfited; to show the vnbeleeuing people, that the* Lord *onely is the* God *of Battels, and that he is both able, and doth often deliuer his* Church, *without the ordinary meanes. By the repetition hereof, we praise God, in commemorating one of the great Deliverances heretofore vouchsafed to his* Church: *And in these times of feare and wauering, we may also by this memorable example of* Gods *prouidence, strengthen our faith, which is many times weakned by the outward power, prosperity, or vaine boastings of the* Churches *aduersaries; Who shall (doubtlesse) be as last shamefully ruined (according to the Prophetical* Imprecation *concluding this* Song) *notwithstanding their many likelihoods of prevailing; Yea, then, perhaps, shall that destruction come on them, to* Gods *greater Glory, when our estate seemes to be most desperate.*

SONG. III.



1

2

When thou departedst, LORD, from Seir;
When thou leftst Edom field,
Earth shooke, the heauens dropped there,
The Cloudes did water yeeld.
LORD at thy sight
A trembling fright
Vpon the Mountaines fell:
Eu'n at thy looke,
Mount-Sinai shooke,
LORD God of Israel.

3

Not long agoe, in Shamghar's dayes,
Old Anath's valiant Sonne;
And late, in Iael's time, the wayes
Frequented were of none:
The passengers
Were wanderers,
In crooked pathes vnknowne;
And none durst dwell,
Through Israel,
But in a walled Towne.

4

Untill I Deborah arose,
(Who rose a Mother there)
In Isr'el, when new GODS they chose,
That filld their gates with warre.
And they had there
Nor shield nor Speare
In their possession, then;
To arme (for fight)
One Israelite
Wong forty thousand men.

5

To those that Isrel's Captaines are,
My heart doth much incline;
To those, I meane, that willing were:
O LORD the praise be thine.
Sing ye for this,
Whose vse it is
To ride on Asses gray;
All ye, that yet
In Middin sit,
Or trauell by the way.

6

The place where they their water drew,
From Archers now is cleare:
The LORDS vprightnes they shal shew,
And his iust dealing there.
The Hamlets all,
Through Isr'el shall
His righteous tolle record;
And downe vnto

The

The Gates shall goe
The people of the LORD.

7

Arise oh Deborah, arise;
Rise, rise, and sing a song:
Abinoam's sonne, oh Barak rise:
Thy Captines leade along.
Their Princes all,
By him made thrall
To the Staruling's be:
To triumph on
The Mighty-one,
The LORD vouchsafed me.

8

A root from out of Ephraim,
Gainst Amaleck arose;
And (of the people) next to him,
The Beniamites were those:
From Machir (where
Good Leaders are)
Came well experienc't men;
And they came downe
From Zabulon,
That handle well the Pen.

9

Along with Deborah did goe
The Lords of Issachar;
With Issachar, e'n Barak too
Was one among them there:
He forth was sent,
And marching went
On foot the Lower-way:
For Ruben (where
Diuisions were)
Right thought-full hearts had they.

10

The bleating of the flockes to heare,
Oh wherefore didst thou stay?
For Reuben (where diuisions were)
Right thought-full hearts had they.
But, why did they
Of Gilead stay
On Iordans other side?
And wherefore than
Didst thou, oh Dan,
Within thy Tents abide?

11

Among his harbors lurking by
The Sea-side Asher lay;
But Zabulon, and Nepthali
Kept not themselues away:
They people are.
Who feareless dare
Their liues to death expose;
And did not yeeld
The hilly-field,
Though Kings did them oppose.

12

With them the Cananitish Kings
At Tana'ch fought that day,
Close by Megiddo's water-springs;
Yet bore no Prize away:
For, loe, the starres
Fought in their spheres;
Gainst Sisera fought they,
And some (by force)
The water-course
Of Kison swept away.

13

E'n Kishon Riuer, which was long
A famous Torrent knowne.
Oh thou, my soule, oh thou the strong
Hast brauely troden downe:
Their Horse, whose pace
So lofty was)
Their hoofes with prauncing wound
Those of the strong,
That kickt and flung,
And fiercely beat the ground.

14

A heauy curse on Meroz lay;
Curst be her dwellers all:
The Angell of the LORD doth say,
That City curse you shall.
And therefore this
Accurling is;
They came not to the fight,
To helpe the LORD,
(To helpe the LORD,
Against the Men of might.

15

But blest be Iael, Heber's Spouse
The Kenite; blest be she,
More then all women are of those,
That vse in Tents to be:
To him did she
Giue milke, when he
Did water only with;
And butter set
For him to eat,
Upon a Lordly dish.

16

She in her Left hand tooke a naile,
And rays'd vp in the Right
A workmans hammer, wherewithall
She Sisera did smite:
His head she tooke,
When sheer had strooke
His pierced Temples through:
He fell withall,
And in the fall
He at her feet did bow.

17

He at her feet did bow his head,
Fell downe, and like lay dead:
Meane-while his longing Mother did,
From out hir window looke,
Thus crying at
The Lattice grate,
Why stayes his Chariot so
From hasting home?
Oh: wherefore come
His Chariot wheeles so slow?

18

As thus she spake, her Ladies-wise
To her an answer gaue;
Yea, to her selfe her selfe replies,
Sure, sped (sate they) they haue;
And all this while
They part the spoile;
A Damsell one, or twaie
Each homeward beares,
And Sisera shares
A partie colour'd Pray.

19

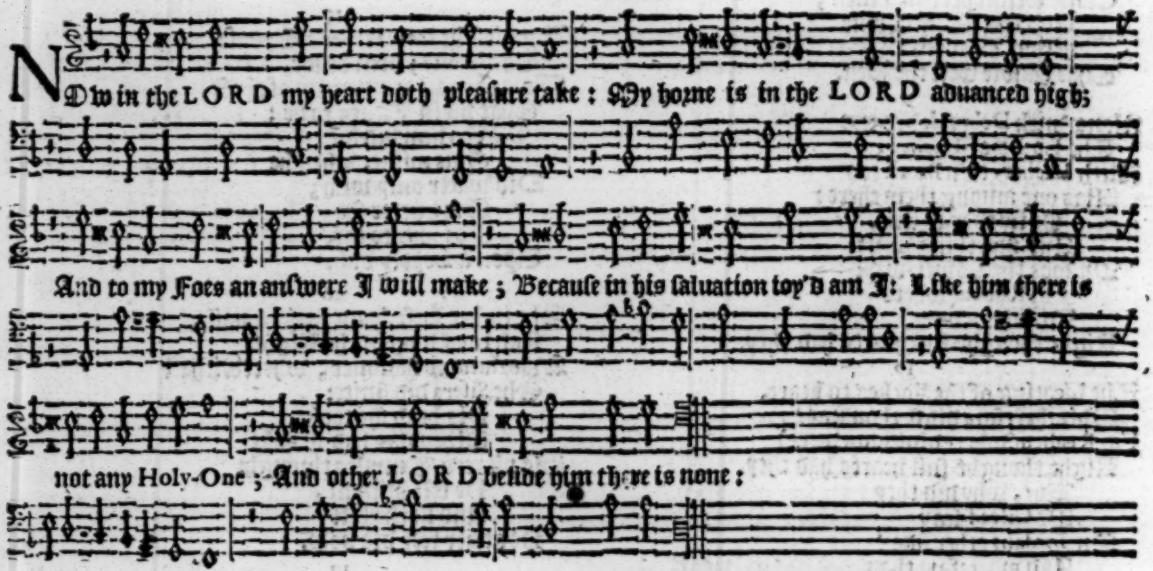
Of Needle-worke both-sides of it
In diuers colours are;
And such it is, as doth befit
The Spoylers necke to weare.

So LORD, still so
Thy foes o're-throw:
But, who in thee delight,
Oh! let them be
Sunne-like, when he
Ascendeth in his might.

The *Song* of *Hannah*. 1. Sam. 2. 1.

HAnnah, *the Wife of* Elkanah, *being barren (and therefore vpbrayded and vexed by* Peninnah, *her Husbands other Wife) prayed vnto the* Lord *for a Sonne: And hauing obtained him, glorified* God *in this* Song, *for deliuering her from the contempt of her Aduersarie. By* Hannah (*which signifieth* Grace *or* Gracious) *was the* Church *of* Christ *represented; And by* Peninnah (*signifying* despised *or* forsaken) *was figured the* Iewish *Synagogue. This* Song, *therefore is to be vnderstood as a Mysticall Prophecie of that* Abiection *of the* Iewes, *and* Calling *of the* Gentiles, *which was fulfilled vpon the Birth of* Iesus Christ, *our true* Samuel: *as whose Conception the blessed Virgin* Mary, *in her* Magnificat, *acknowledged the verifying of many particulars fore-told in this* Song; *euen almost in the same words. In memoriall therefore of those* Mysteries *we ought to sing this* Hymne: *To comfort vs also against the pride and arrogancie of those, who, by reason of their Multitudes, shall scorne and vpbraid the true* Church, *as Mother onely of a few poore and obscure Children. And we may vse it likewise to praise God for that fruitfulnesse which he hath giuen our* Holy-Mother, *who hath lately had many Children aduanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Prophetical* Song.

SONG. IIII.



2

Nor like our GOD another God is there:
So prowdly vaunt not then, as heretofore;
But let your tongues from henceforth now forbeare
All vaine-presuming words, for euermore. (knows.
For why? the LORD is GOD, who all things
And doth each purpose to his end dispose.

3

Now broken is their Bow, that once were stout;
And girt with vigor, they that stumbled are:
The Full themselues for Bread haue hired out;
Which now they need not doe that hungry were:
The Barren Wombe doth seuen Children owne;
And she that once had many weakelings growne.

4

The LORD doth slay, and he reuiues the slaine;
He to the Graue doth bring, and back he beares:
The LORD makes poore, and rich he makes againe:
He throweth downe, and vp on high he reares:
He, from the dust, and from the dunghill, brings
The Begger and the poore, to sit with Kings.

5

He reares them to inherite Glories Throne:
For why? the LORD'S the Earth's vpholders are;
The world he hath erected thereupon;
He to the footing of his Saints hath care:
But, dumbe in darknesse Sinners shall remaine;
For in their strength shall men be strong in vaine.

6

The LORD will to destruction bring them all;
(Eu'n euery one) that shall with him contend:
From out of Heau'n he thunder on them shall,
And iudge the World vnto the farthest end:
With strength & power his King he will supply,
And rayle the Horne of his Anointed high.

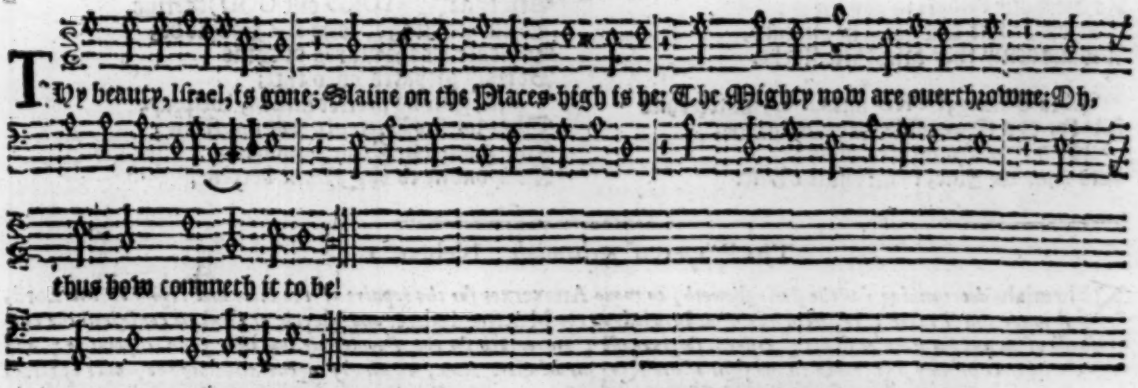
The Lamentation of *Dauid* ouer *Saul*, and *Ionathan* his sonne. 2. *Sam.* 1. 17.

IN *this Funerall Elegie* Dauid *bewaileth the death of* Saul *and* Ionathan: *From whence these obseruations may be collected. First, that the slaughter of a valiant* Prince *is an outward blemish, and iust cause of sorrow in the* State. *Secondly, that the insulting of an Aduersary is not the least affliction. Thirdly, that the Mountaines of* Gilboa *are accursed to this day. For, by* Gilboa (*which is interpreted* slipperie *or* inconstant) *is mistically vnderstood that* Irresolution *or* Despaire, *by which men*

fall

fall into the powre of their Spirituall Aduersary. Fourthly, we hence may learne to commemorate those things which are praise worthy, euen in our Enemie. Lastly, it sheweth vs, that wise and good men may tender one Friend more affectionately then another; and that it misbeseemes them not to bewaile their death. This is to be sung historically, *for our instruction in the particulars afore mentioned: And may be obserued as a Patterne for our Funerall* Poemes.

SONG. V.



Let not this Newes their streets throughout,
In Gath or Askalon be told,
For feare Philistia's Daughters flout;
Least vaunt thy vncircumcized should.

2

On you hereafter let no dewe,
You Mountains of Gilboa fall:
Let there be neither Showers on you,
Nor Fields, that breed an Offring shall:
For there, with shame, away was throwne
The Target of the Strong (alas)
The Shield of Saul; ceu'n as of One,
That neu'r with Oyle anoynted was.

3

Nor from their blood that slaughter'd lay,
Nor from the fat of strong-men slaine,
Came Ionathan his Bow away,
Nor drew forth Saul his Sword in vaine:
In life-time they were louely faire;
In death they vndiuided are;
More swift then Eagles of the ayre;
And stronger they then Lyons were.

4

Weepe Israel's Daughters, weepe for Saul,
Who you with Skarlet hath aray'd;
Who clothed you with Pleasures all,
And on your Garments, Gold hath layd.
How comes it, he that mightie was,
The foile in Battaile doth sustaine!
Thou Ionathan, oh thou (alas)
Vpon thy Places high wert slaine.

5

And much distressed is my heart,
My Brother Ionathan, for thee:
My very Deare-delight thou wert,
And wondrous was thy loue to me.
So wondrous, it surpassed farre
The loue of Women (ceu'ry way:)
Oh, how the Mightie fallen are!
How warlike Instruments decay!

Dauids Thanksgiuing. 1. *Cor.* 29. 10.

King Dauid, *hauing by perswasions, and his owne liberall example, stirred vp the People to a bountifull* Benevolence *toward the building of* Gods *House; prayseth him for that willing and cheerefull free Offering: And in his* Thanksgiuing *we obserue this methode. First, he acknowledgeth* Gods Blessednesse, Greatnesse, Power, Glory, Victorie, Majestie, Bountie, *with the like; and confesseth in generall, that* Honor, Riches, Strength, *with all other good things, are at the Almightie disposing. Secondly, he therefore prayseth the* Lord; *and acknowledgeth also, that his, and the Peoples willingnesse to giue, came not of themselues, but was* Gods *owne proper Gift (as well as that which they had giuen.) Lastly, he prayeth for the continuance of* Gods *Blessings, both vpon their purposes and endeuors; and, that their* Benevolence *may be disposed to that end, for which it was giuen. This* Song *may be very properly vsed, whensoeuer among vs there hath beene any free and liberall Contributions to good and pious Ends: And to fit the same the better to such purposes, the* Persons, *and some few Circumstances, are a little changed in this Translation.*

SONG. VI.

Sing this as the 5. Song.

1

O My LORD, our everlasting GOD,
Blisse, Greatnesse, Power, and Prayse is thine;
With thee haue Conquests their abode,
And glorious Majestie Diuine:
All things that Earth and Heau'n affoord,
Thou at thine owne disposing hast:
To thee belongs the Kingdome, LORD,
And thou for Head, o're all art plac't.

2

Thou Wealth and Honor do'st command:
To thee made subiect all things be:
Both Strength and Pow'r are in thine hand,
To be dispos'd as pleaseth thee.
And now to thee, our GOD, therefore,
A Song of Thankefulnesse we frame;
(That what we owe we may restore,
And glorifie thy glorious Name.

3

But what, or who are we (alas)
That we in giuing are so free!
Thine owne before our Offring was;
And all we haue we haue from thee.
For, we are Guests and Strangers here,
As were our Fathers in thy sight:
Our dayes but shadow-like appeare,
And suddenly they take their flight.

4

This Offring, LORD our GOD, which thus
We for thy Name-sake haue bestowne,
Deriued was from thee, to vs;
And that we giue, is all thine owne.

O GOD, thou prou'st the heart, we know,
And do'st affect vprightnesse there:
With gladnesse therefore we bestow
What we haue freely offer'd here.

5

Still thus (O LORD our GOD) encline
Their meanings, who thy People be,
And euer let the hearts of thine
Be thus prepared vnto thee;
Yea, giue vs perfect hearts, we pray,
That we thy Precepts erre not from;
And grant our Contribution may
An Honour to thy Name become.

The Prayer of *Nehemiah*. Nehem. 1. 5.

NEhemiah, determining (as the storie sheweth) to moue Artaxerxes *for the repaire of the Citie and House of the* Lord, *first made this Prayer: Wherein having acknowledged the* Maiestie, Iustice, *and* Mercie *of* God, *he confesseth the hainousnesse of his and his Peoples sinnes; desireth forgiuenesse; entreateth for the Peoples deliuerance from captiuitie; and requesteth, that he may find fauour in the sight of the King his Master. Now, we who by regeneration are the sonnes of* Israel (*and such, as in a spirituall sense may be said also to be dispersed among the Heathen, as often as we are carried captiue by the Heathenish concupiscences, and vanities of the World*) *euen we may in a literall sense make vse of this excellent forme of Confession, before our seuerall Petitions. And doubtlesse, a faithfull vsing of these the* Holy Ghosts *owne words (with a remembrance of the happy successe they heretofore had) will much strengthen and encrease the hope, confidence, and comfort of him that prayeth: Who changing the two last Lines onely, may appropriate it to any necessitie. For example: If it be to be sung before Labour, conclude it thus*; And be thou pleas'd, Oh Lord, to blesse, Our Labours with a good successe. *If before a Iourney, thus*; And, Lord, all dangers keepe vs from, Both going forth, and comming home. *If before a Battaile, thus*; And be thou pleased, in the Fight, To make vs Victors by thy might. *If in the time of Famine, thus*; And Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. *If before a Sermon, &c. thus*; And grant, that we, Lord, in thy feare, May to our profit speake and heare. *And the like, as occasion requireth.*

SONG. VII.

Sing this as the 9. Song.

LORD GOD of Heau'n, who only art
The mightie GOD, and full of feare;
Who neuer Promise-breaker wert,
But euer the wing mercie there,
Where men affection beare to thee,
And of thy Lawes obseruers be.

2

Giue eare, and ope thine eyes, I pray,
That heard thy seruants suit may be,
Made in thy presence, night and day,
For Israels Seed, that serueth thee;
For Israels Seed, who (I confesse)
Against thee grieuously transgresse.

3

I, and my Fathers house did sinne,
Corrupted all our Actions be;
And dis-respective we haue bin
Of Statutes, Iudgements, and Decree;
Of those, which to retaine so fast
Thy seruant Moses charg'd thou hast.

4

Oh yet, remember thou, I pray,
These words, which thou didst heretofore
Vnto thy seruant Moses say:
If ere (saidst thou) they vex me more,
I will disperse them eu'ry where,
Among the Nations here and there.

5

But, if to me they shall conuart,
To doe those things my Laws containe;
Though spread to Heau'ns extreamest part,
I would collect them thence againe,
And bring them there to make repose,
Where I to place my Name haue chose.

6

Now, these thy People are (of right)
Thy seruants, who to thee belong;
Whom thou hast purchas'd by thy Might,
And by thine Arme, exceeding strong:
Oh let thine eare, Lord, I thee pray,
Attentiue be to what I say.

7

The prayer of thy seruant heare;
Oh, heare thy seruants, when they pray,
(Who willing are thy Name to feare)
Thy seruant prosper thou to day;
And be thou pleas'd to grant, that he
May fauour'd in thy presence be.

The *Song* of King *Lemuel*. Prou. 31. 10.

THis Song is Alphabeticall *in the originall. It containeth an admirable description of a good* Wife: *And these three things are here principally considerable; The aduantage her husband receiueth by her; The commendable vertues shee hath in her selfe; And the reward that followes her. Her husbands aduantages are these; A quiet heart free from iealousie or distrust of her; a rich estate without oppressing others; and place of honour in the Common-wealth. Her vertues are* Industry, Prouidence, Chearefulnesse, Courage, *and* Vnweariednesse *in prouiding for, and disposing of her temporall affaires.*

affaires. Moreouer, continuall loue to her husband, liberalitie to the poore, gouernment of her tongue, and heedfulnesse to those courses her houshold takes. Her reward is this: Her husband is confident in her; shee shall haue comfort of her labours; her posteritie shall blesse her; her husband shall praise her aboue other women: shee shall be honoured in life, and haue ioy at her death. It is, indeed, an excellent Mariage-Song, *fit to be vsed at the solemnizing of those* Rites: *For it ministreth instruction becomming that occasion;* Yea, *perhaps the Musicke of it would stirre vp good affections also (where vnpleasing discords are now heard) if it were often sung in priuate Families.*

SONG. VIII.

Sing this as the 6. Song.

1

WHo findes a Woman good and wise,
A Gemme more worth then Pearles hath got:
Her Husbands heart on her relies;
To liue by spoile he needeth not:
His comfort all his life is she,
No wrong she willingly will doe:
In Wooll and Flax her labours be;
And cheerefull hands she puts thereto.

2

The Merchant-ship resembling right,
Her food she from a farre doth fet:
Ere day she wakes, that giue she might
Her maids their taske, her houshold meat:
A field she vieweth, and that she buyes;
Her hand doth plant a Vineyard there;
Her loynes with courage vp she tyes;
Her Armes with vigor strengthned are.

3

If in her worke she profit feele,
By night her Candle goes not out:
She puts her fingers to the wheele;
Her hand the spindle twirles about:
To such as poore and needy are,
Her hand (yea, both hands) reacheth she:
The Winter none of hers doth feare;
For, double cloath'd her houshold be.

4

She Mantles maketh, wrought by hand,
And silke and purple clothing gets:
Among the Rulers of the Land,
(Knowne in the Gate) her Husband sits.
For sale fine Linnen weaueth she,
And Girdles to the Marchant sends,
Renowne and strength her cloathings be,
And Ioy her later time attends.

5

She speakes discreetly when she talkes;
The law of Grace her tongue hath learn'd:
She heeds the way her houshold walkes,
And feedeth not on bread vn-earn'd:
Her Children rise, and blest her call;
Her Husband thus applaudeth her;
Oh! thou hast farre surpast them all,
Though many Daughters thriuing are.

6

Deceitfull Fauour quickly weares,
And Beauty suddenly decayes:
But, if the LORD she truly feares,
That Woman well deserueth praise:
The fruit her handy-worke obtaines,
Without repining grant her that;
And yeeld her what her labour gaines,
To doe her honour in the Gate.

THE SONG OF SONGS.

THE PREFACE.

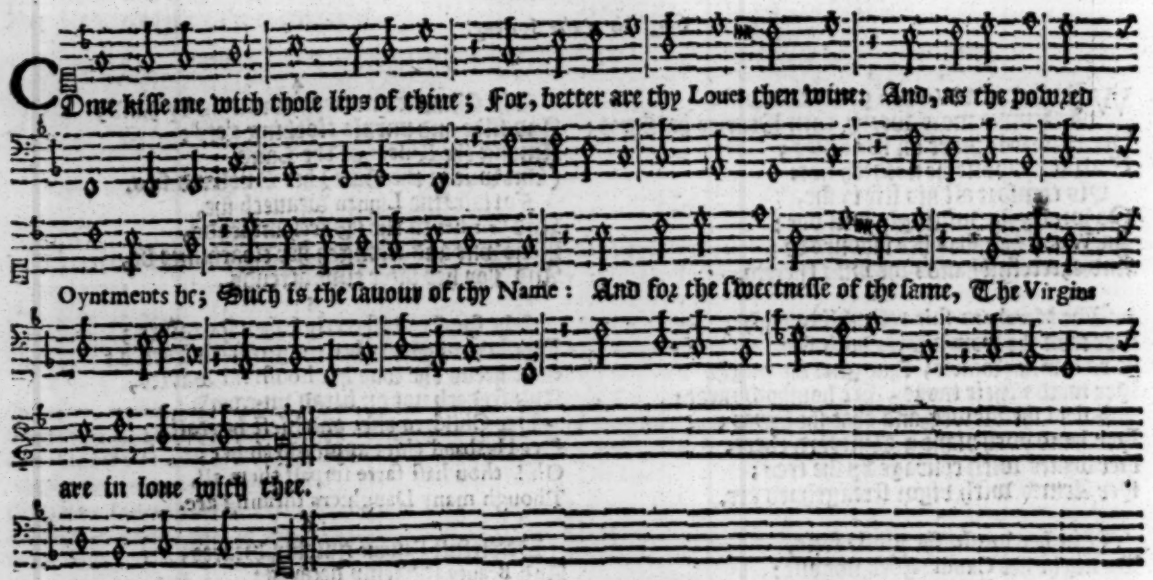
SVch is the mercy of God, that he taketh aduantage, euen of our naturall affections, to beget in our soules an apprehension of his loue, and of the mysteries, which tend to our true happinesse; so fitting his diuine expressions to the seuerall inclinations of men, that meanes might be prouided to winne some of all. For, otherwhile he doth it by comparing the same to the glories of a temporall *Kingdome*, to winne such as are most desirous of *honours*. Sometime he illustrates it by *Treasures*, *Gold*, and *pretious Stones*, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appeares throughout the booke of God. But in this *Song of Salomon* (wherein is mystically expressed the mutuall affection betwixt *Christ* and his *Church*, with the chiefe passages thereof throughout all Ages, from *Abel* to the last iudgement; at which time their blessed *mariage* shall be fully consummated) he doth most moouingly impart vnto vs the rauishing contentments of the *diuine Loue*, by comparing it to that delight which is conceiued in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our *Affections*: And, doubtlesse, it powerfully preuileth to the enflaming of their spirituall *Loue*, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing or repeat [illegible] a carnall sense, what is here spiritually intended, vpon paine of *Gods* heauie indignation: Nor let the wisedome of flesh and bloud vainely neglect Gods fauour, in offring this for the comfort of such as will rightly apply the same; because some *Atheists* and sensuall men, shall perhaps turne this grace of *God* into wantonnesse, to their owne condemnation.

The first *Canticle.*

IN this Canticle *is first expressed that longing, which the whole* Catholike Church *had for the embraces of her* Redeemer, *(from the time of* Abel, *till his first comming) with her acknowledgement of his rauishing Excellencies; her desire to be drawne after him, and her confession of that ioyfull happinesse which will arise from his fauour. Secondly, the particular* Church *of the* Gentiles *is brought in, entreating an vndeserued vnion with the* Synagogue *of the* Iewes, *both confessing and excusing her blemishes. Thirdly, the whole* Catholike Church *is againe introduced, as desiring to be fed and guided by her beloued* Sheapheard. *Fourthly, her petition is most graciously answered, and she directed to follow the steps of the holy*

Patriarkes and Prophets. Finally, Christ setteth forth the power and rich graces of his Spouse, with what other ornaments he will prepare for her. This Canticle we may sing to the stirring vp of our spirituall Loue; hauing first seriously meditated these things; to wit; That desire we ought to haue in our soules to be ioyned to Christ; the excellencie of his perfections; the backwardnesse of our humane Nature to entertaine his loue; the deformitie and dammage we sustaine till we be receiued into the communion of Saints; the readinesse of Christ to receiue and direct vs; the pleasure he will take in our loue; and the prouision he will make for the further beautifying of our soules.

SONG. IX.



2

Begin but Thou to draw me on,
And then we after Thee will run:
Oh King, thy Chambers bring me to;
So we in thee delight shall finde,
And more then wine thy Loue will minde;
And loue thee as the Righteous doe.

3

And Daughters of Ierusalem,
I pray you, doe not me contemne,
Becaus't that blacke I now appeare:
For, I as lonely am (I know)
As Kedar Tents (appeare in show)
Or Salomon his Curtaines are.

4

Though blacke I am, regard it not:
It is but Sunne-burne I haue got;
Whereof my Mothers Sonnes were cause:
Their Vineyard-keeper me they made,
(Through enuy which to me they had)
So mine owne Vine neglected was.

5

Thou, whom my soule doth best affect,
Vnto thy Pastures me direct,
Where thou at Noone art stretcht along:
For, why should I be straggling spide,
Like her that loues to turne aside,
Thy fellow-shepheards flockes among?

6

Oh, fairest of all Womankinde!
(If him thou know not where to finde)
Goe where the pathes of Cattell are:
Their tract of footsteps stray not from,
Till to the Shepheards Tents thou come;
And feed thy tender Kidlings there.

7

My Loue, thou art of greater force,
Then Pharoh's troupes of Charret-horse:
Thy cheekes, and necke made lowely bee
With rowes of stone, and many a chaine;
And we gold borders will ordaine,
Beset with siluer studs, for thee.

The second *Canticle.*

This Song serueth to set forth the mysteries of Christ *his Incarnation, whereby the* Churches *first Petition (mentioned in the former* Canticle*) is accomplished: And herein those particulars appeare to be mystically expressed. His Birth and repose betweene the two* Testaments, *with his sweet and sanctifying operations. Secondly, the* Churches *acknowledgement of her* Redeemers *beautie, innocency, and delightfulnesse; with how pleasant and incorruptible an habitation is prepared for those* Louers; *and what excellent priuiledges shee hath by his fauour. Thirdly,* Christ *and his* Church *doe (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the* Spouses *spirituall loue-sicke passions are expressed. And lastly (she hauing declared how she is enclosed in his embraces) there is warning giuen that their sweet vnion be not disturbed. This* Canticle *may be properly sung vpon the Feast of* Christs Natiuitie, *or at any other time, we hauing first prepared our selues by a fruitfull meditating the particular mysteries of the* Song.

SONG. X.

Sing this as the ninth Song.

WHile that the King was at repast,
My Spikenard his perfuming cast;
And twixt my breasts repos'd my Deare,
My Loue, who is as sweet to me,

As

As Myrrh, or Camphire bundles be,
Which at Engaddi Vineyards are.

2

Loe, thou art faire; loe, thou, my Loue,
Art faire, and eyed like the Doue:
Thou faire, and pleasant art my Deare:
And loe, our Bed with flowers is stro'd:
Our House is beam'd with Cedar wood;
And of the Firre our Rafters are.

3

I am the Rose that Sharon yeelds,
The Rose and Lilly of the fields,
And flower of all the Dales below.
My Loue among the Daughters showes,
As when a sweet and beauteous Rose
Amid her bush of thornes doth grow.

4

Among the Sonnes such is my Deare,
As doth an Apple-tree appeare,
Within a shrubby Forrest plac't:
I sate me downe beneath his shade,
(Whereto a great desire I had)
And sweet his fruit was to my taste.

5

He to his Banquet house he bare,
Cu'n where his wine prouisions are;
And there his Loue my Banner was:
With Flagons me from fainting stay;
With Apples comfort me, I pray;
For I am sicke of Loue (alas.)

6

My head with his left-hand he staid:
His right-hand ouer me he laid;
And by the Harts and Roes (said He)
You, Daughters of Ierusalem,
Stirre not (for you I charge by them)
Nor wake my Loue till pleas'd she be.

The third *Canticle.*

BY contemplating this Canticle, *we may be mystically informed of* Christs *calling his* Church *in the Apostles, and of her estate in the beginning of* Christianity, *when he went from place to place (as a Hinde ouer the Mountaines) to further the worke of our* Redemption; *vsing his* (Disciples *and in them his* Church) *to follow him, by shewing his* Diuinitie *a little, and a little (as it were) through the* Grate, *and from behinde the* Wall *of his* Humanity: *Moreouer, the spring-like season of the* Gospel, *after the cloudy and Winter-like time vnder the* Law, *is here set forth. And then the* Church, *hauing petitioned, that the Curtaines of the Ceremoniall* Law *might be so drawne away, as that she may both heare and see her* Beloued *in his vnvailed perfections; she requesteth also, that the fie enemies of his* Vineyard *may be destroyed. Shee reioyceth likewise in their mutuall loues; and prayeth him, that whilst the day of Grace lasteth, she may on all occasions enioy his speedy consolation. Lastly, the* Church *confesseth how blindly she sought* Christ *during the night of the* Law; *how diligently (and through what afflictions) she searched after him; how at length shee found him; where also, and with what affections she entertained him: And so concludes as in the former* Canticle. *It ought therefore to be sung with reuerence, and consideration of the mysteries therein contained.*

SONG. XI.

Sing this as the fift Song.

1

I Heare my Loue, and him I see
Come leaping by the Mountaines there:
Loe, o're the Hillockes trippeth He;
And Roe, or Stag-like doth appeare.
Loe, from behind the wall he pries:
Now at the window grate is he:
Now speakes my Deare, and saies, Arise,
My Loue, my Fayre, and come with me.

2

Loe, Winter's past, and come the Spring,
The Raine is gone, the Weather cleare,
The season wooes the Birds to sing,
And on the Earth the flowers appeare:
The Turtle croweth in our Field,
Yong Figs the Figge-tree downe doth weigh,
The blossom'd Vines a sauour yeeld;
Rise Loue, my Faire, and come away.

3

My Doue, that art obscured, where
The Rockes darke staires doe thee infold;
Thy voice (thy sweet voice) let me heare,
And Thee (that louely sight) behold.
Those Foxes-cubs the Vines that marre,
Goe take vs, whilst the Grapes be young:
My Loues am I; and mine's my Deare,
Who feeds the Lilly-flowres among.

4

Whilst breake of Day, when shades depart,
Returne my Well-beloued-One;
Cu'n as a Roe, or lusty Hart,
That doth on Bether Mountaines runne:
For him, that to my soule is deare,
Within my bed by night I sought;
I sought; but him I found not there:
Thus therefore with my selfe I thought;

5

I'le rise, and round the Citty wend,
Through Lanes, and open Waies I'le go,
That I my soules-delight may find:
So, there I sought, and mist him too.
The Citty-watch me lighted on;
Them askt I for my soules deligh;
And some what past them being gone,
My soules-beloued found I straight.

6

Whom there in my embrace I caught,
And him forsooke I not, till he
Into my Mothers house was brought;
Her Chamber who conceiu'd me.
You, Daughters of Ierusalem,
Stirre not (by field-bred Harts and Roes:
For you I doe adiure by them)
Nor wake my Loue till she dispose.

The

The fourth *Canticle.*

HEre the royall Prophet, *first singeth* Christ *his going forth to preach the* Gospel, *metaphorically expressing (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his* Church *(or resting place) meaning either the* Church, *or else that Bed of his Humanitie, which the holy* Fathers *and* Pastors *of the* Church *(as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Heretickes, and all the powers and terrors of the kingdome of darknesse. Then he mystically describeth that* Pallace, Throne, *or* abiding place *of* Christ, *together with the glory of it, aswell in regard of the precious matter of each severall part, as in respect of the forme and beautie of the whole Fabricke. And lastly, he exhorteth all the faithfull (under the name of the* Daughters of Sion) *to contemplate seriously the excellent glory of* Christ, *when (by his incarnation) the* Deity *was espoused to the* Humanity. *In singing this we are to meditate, in what security, and glorious contentment we shall enioy the embraces of our* Redeemer, *seeing his Bed and place for entertainement of the Daughters of* Ierusalem *(that is, the soules of the faithfull) is so excellently built, and furnished, as this Allegory implyeth.*

SONG. XII.

Sing this at the fift Song.

WHat's he, that from the Desert there
Doth like those sinoaky pillars come,
Which from the Incense and the Myrrhe,
And all the Merchant spices flame?
His Bed (which, loe, is Salomons)
Threescore stout men about it stand:
They are of Israel's valiant-Ones;
And all of them with Swords in hand.

2

All those are men expert in fight;
And each one on his thigh doth weare
A Sword, that terrours of the night
May be forbid, from comming there.
King Salomon a goodly place,
With trees of Libanon did reare:
Each piller of it Silver was;
And Gold the bases of them were:

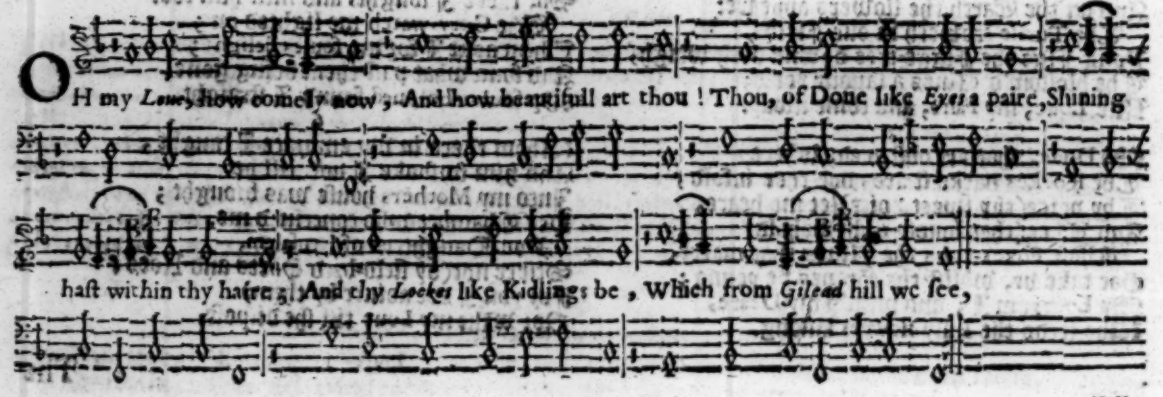
3

With purple couer'd he the same,
And all the pauement (throughout)
Oh Daughters of Ierusalem,
For you, with charitie is wrought:
Come Sion Daughters, come away,
And crowned with his Diadem
King Salomon behold ye may;
That Crowne his Mother set on him,
When he a married man was made,
And at the heart contentment had.

The fift *Canticle.*

THat louelinesse which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of fortune (being of all obiects the most powerfull over humane affections) The Holy Ghost *in this* Song of Songs, *hath thereby mystically expressed the* Churches *estate in her severall Ages; that so it might the better worke into our soules an apprehension, both of those excellent perfections* Christ *hath bestowed on his* Church, *and the better informe vs also of that vnspeakeable affection which he beareth vnto her. And it seemeth (the metaphor in this* Allegory *being expounded) that the state of the* Church *in her severall members in here described, with her Lovers affection shewed towards her, about the time of the* Gospels *entrance; then when our blessed* Saviour *was abiding on the earth: But, the explanation of each severall* Metaphor *will be too large for this place; Nor will every capacity reach vnto the particular application of them. It may suffice therefore, if such doe (by an implicite Faith) sing these Mysteries, with a generall application of them to* Christ *and his* Church; *beleeving themselues members of that lovely* Spouse; *And that* Iesus Christ *is he, who in this* Song *professeth an intire affection, not onely to the whole* Mysticall body *of the faithfull, but even to every member of it in particular.*

SONG. XIII.



Like

3

Like those Ewes thy Teeth doe show,
Which in rowes from washing goe;
When among them there is none
Ewinelesse, nor a barren one.
And thy Lips are of a red,
Like the Rose-colour'd thread.

3

Speech becomming cheer thou hast.
Underneath thy Tresses plac't
Are thy Temples (matchlesse faire,)
Which (o're shadow'd with thy haire,)
Like Pomegranats doe appeare,
When they cut asunder are.

4

To that Fort thy Neck's compar'd,
Which with Bulwarkes Dauid rear'd;
Where a thousand shields are hung,
All the Targets of the Strong.
Breasts thou hast like twinned Roes,
Feeding where the Lilly growes.

5

While day-breake, and shades are gone,
To the Mountaines I will runne:
To that hill whence Myrrhe doth come.
And to that of Libanum.
Thou my Loue all beauty art,
Spotlesse-faire in ev'ry part.

6

Come my Spouse from Libanum,
Come with me from Libanum:
From Amana turne thy sight,
Shenir's top, and Hermons height;
From the dennes of Lyons fell,
And the hils where Leopards dwell.

7

Thou my Sister, thou art she,
Of my heart that robbeth me:
Thou, my Spouse, oh thou art she,
Of my heart that robbeth me,
With one of thine eyes aspect,
And with one locke of thy necke.

8

Sister, and espoused-Peere,
Those thy Breasts how faire they are:
Better be those Dugs of thine,
Then the most delitious wine:
And thine Ointments odours are,
Sweeter then all Spices farre.

9

Loue, thy Lips drop sweetnesse so,
As the Combs of Hony doe:
Thou hast vnderneath thy Tongue
Hony mixt with milke among,
And thy Robes doe sent as well,
As the Frankincense doth smell.

10

Thou, my Sister, and espous'd,
Art a Garden, fast enclos'd;
Walled-Spring, a Fountaine seal'd;
And the Plants thy Orchyard yeeld
Are of the Pomegranat-tree,
With those fruits that pleasant be.

11

Camphire there with Nard doth grow,
Nard commixt with Crocus too,
Calamus, and Cinamom,
With all trees of Libanum;
Sweetest Aloes and Myrrhe,
And all Spice that pretious are.

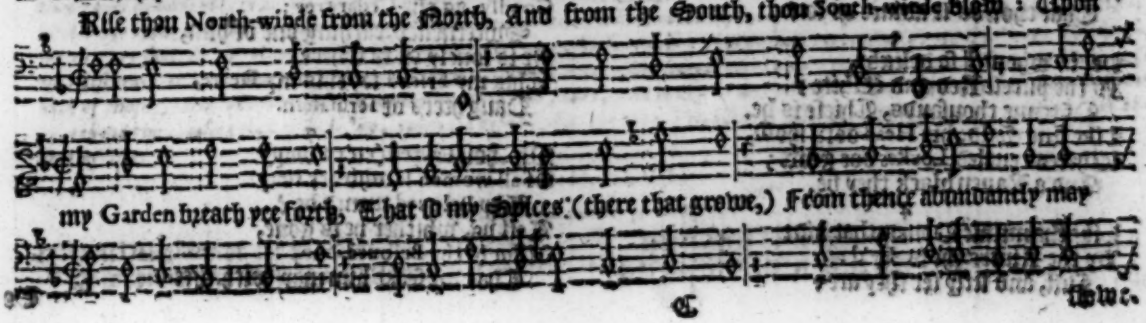
12

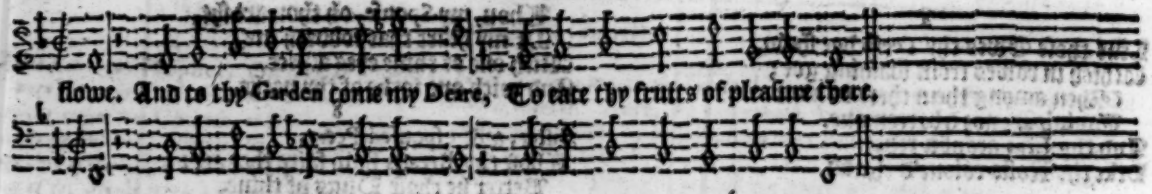
All the Gardens ev'ry where,
Take their first beginning there.
There the precious Fountaine lies,
Whence all liuing waters rise;
Euen all those Streames that come
Running downe from Libanum.

The sixt *Canticle.*

IN *this* Canticle *is mystically set forth the Death and Passion of* Iesus Christ; *from whence all the Sacraments and spirituall Graces, bestowed on the* Church, *tooke their beginning. First,* Christ *desireth, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malicious Will of his Aduersaries, the worke of our Redemption might be wrought. To which purpose, the* Church *addeth also, her Request. Secondly,* Christ *showeth, that he hath accomplished his owne, with the* Churches *desire therein: and (expressing the fulfilling of his Bitter-sweet-Passion,) inuiteth all the Faithfull to come and take benefite thereof. Thirdly, here is wondrous mouingly intimated, both our* Redeemers *watchfulnesse to secure vs (euen while his Body slept in the Graue) and those Loue-passages of his, wherewith he came to those vs in his tender Nature (as it were a Louer knocking and calling at his Beloued's Window) in the darke Night of his Passion, and imbedded Afflictions. Lastly, here is described the* Churches *readinesse, to open to her* Beloued; *with that Loue-distemperature which appeared in her, when the* Woman *and the* Disciples *missed him in the Graue; and when, through feare of the* High-Priests, *they were for a time dispoyled of their Robe and Veyle of* Faith. *This* Canticle *may properly be sung in remembrance of our* Redeemers *Sufferings; and of his* Spouses *feare and sorrow, before his Resurrection.*

SONG. XIIII.





3

My Sister, and espoused Peere,
Vnto my Garden I am come:
My Spice I gather'd with my Myrrhe:
I ate my Hony in the Combe,
And drunke my Wine with Milke among.
Come Friends, and Best-belou'd of me.
Come eate, and drinke, and merry be.

3

I slept, but yet my heart did wake:
It is my Loue I knocking heare:
It was his Voice, and thus he spake;
Come open vnto me, my Deare,
My Loue, my Doue, my Spotlesse-Peere:
For, with the Dewe my Head is dight;
My Lockes with droppings of the Night.

4

Loe, I haue now vndressed me:
Why should I clothe me as before?
And since my feet cleane washed be,
Why should I soyle them any more?
Then, through the Cleuice of the Doore
Appear'd the Hand of my Belou'd;
And towards him my heart was mou'd.

5

I rose vnto my Loue to ope,
And from my Hands distilled Myrrhe;
Pure Myrrhe did from my fingers drop
Vpon the handles of the Barre.
But, then departed was my Deare.
When by his Voice I knew 'twas he,
My heart was like to faint in me.

6

I sought; but seene he could not be:
I call'd; but heard no answer sound.
The Citie-Watchmen met with me,
As they were walking of the Round,
And gaue me stripes, that made a wound:
Yea, they that watch and ward the Wall,
Eu'n they haue tooke away my Vayle.

The seauenth *Canticle.*

THe subiect of this Canticle *is an allegoricall expression of the Maiestie, Power, and Excellencie of* Christ, *and is in effect that which the* Church *of Apostles Euangelically sung of him, after his Resurrection and Ascension. First, the* Bride *is introduced, adiuring the faithfull Israelites; that when they haue attained the knowledge of* Christ, *her* Spouse, *they should professe and teach him to the rest of her Members. Secondly, those who long to finde him, desire againe of the* Church *to know the excellencie of that Beloued of hers; and (by doubling the question) seeme to imply his two-fold perfection. Thirdly, the* Church *speedily answers those that enquire after her* Spouse; *and by describing his excellencie in his tenne principall Members, mystically notifieth his tenne-fold spirituall perfection: whereupon to insist were not here conuenient. Lastly, the Faithfull craue the* Churches *direction, to helpe her finde him out; and receiue her gracious answer to that purpose. What is to be obserued in the vse of this* Hymne; *such as are ignorant are referred to that which is said before, in the first* Canticle *of the* Song of Songs.

SONG. XV.

Sing this at the 13 *Song.*

OH! if him you happen on,
Who is my Beloued-one,
Daughters of Ierusalem:
I aduure you, seriously,
To intoome him, how that I
Sicke am growne of loue for him.

2

Fairest of all Women, tell
How thy Louer doth excell,
More then other Louers doe.
Thy Beloued, what is he,
More then other Louers be,
That thou do'st aduure vs so?

3

He, in whom I so delight,
Is the purest Red and Whyte;
Of ten thousands, Chiefe is he.
Like fine Gold, his Head doth show,
Whereon curled Lockes doe growe;
And a Rauen black they be.

4

Like the milkie Doues, that bide
By the Riuers, he is Eyd:
Full, and fitly set they are:
Cheekes like Spicy-Beds hath he;
Or like flowres, that fayrest be:
Lippes like Lilies dropping Myrrhe.

5

Hands, like Rings of Gold beset
With the precious Chrysolet:
Belly'd like white Iuorie,
Throughout about with Saphires rich:
Legges like Marble-Pillars, which
Set on Golden Bases be.

6

Fac'd like Libanus is he:
Goodly, as the Cedar tree:
Sweetnesse breathing out of him,
He is louely eu'ry where.
This my Friend is, this my Deare,
Daughters of Ierusalem.

7

Oh thou Fayrest (eu'ry way)
Of all women! whither may
Thy Beloued turned be?
Tell vs, whither he is gone,
Who is thy Beloued-one,
That we seeke him may with thee.

To

To his Garden went my Deare,
To the Beds of Spices there;
Where he feedes, and Lillies gets.

I my Loues am, and alone
Mine is my Beloued-one,
Who among the Lillies eates.

The eight *Canticle.*

Herein is contained a continuation of the Prayses of the Bride, *and of that ardent affection expressed by her* Beloued *in the first* Canticle: *yet, it is no vnnecessarie repetition. For, it seemeth to haue respect to the Churches estate, and the passages betweene her and Christ in another Age; when when the* Gentiles *began to be called and vnited vnto the* Church *of the* Iewes; *according to what is defined in the first* Canticle. *And therefore, she is here compared to Tyrzah and Ierusalem, for louelinesse. Her glorious encrease, her singular puritie, her extraordinarie applause, the splendor of her Maiestie, and the powerfulnesse of her Authoritie, is here also described. Moreouer, the feares and hindrances sustained in her first Persecutions, are here mystically showne. And, lastly, they who through feare or obstinacie are separated from her, are called to returne, in regard of her apparant power. This we may sing, to remember vs of those graces God hath bestowed on his* Church; *to comfort our Soules also, with that dearenesse which* Christ *expresseth towards Her, of whom we are Members; and in diuerse other occasions, according as he that vseth it, hath capacitie to vnderstand and apply the same.*

SONG. XVI.

Sing this as the 13. *Song.*

1

BEautifull art thou, my Deare:
Thou as louely art, as are
Tirzah, or Ierusalem,
(As the beautifull'st of them)
And as much thou mak'st afraid,
As arm'd Troupes with Flags displayd.

2

Turne away those eyes of thine;
Doe not fire them so on mine:
For, there beame forth from thy sight,
Sweets, that ouercome me quite:
And thy Lockes like Kidlings be,
Which from Gilead hill not see.

3

Like those Ewes thy Teeth doe show,
Which in rowes from washing goe,
When among them there is none,
Twinlesse, nor a Barren one.
And (within thy Lockes) thy Browes
Like the cut-Pomegranate showes.

4

There are sixty fet fertile Queenes:
There are eighty Concubines;
And the Damsels they possesse,
Are in number numberlesse.
But my Doue is all alone,
And an vndefiled one.

5

Shee's her Mothers onely Deare,
And her Ioy, that her did beare:
When the Daughters her survey'd,
That she blessed was, they said:
She was praysed of the Queenes,
And among the Concubines.

6

Who is shee (whereforth she goes)
That so like the Morning showes?
Beautifull, as is the Moone,
Purely bright, as is the Sunne;
And appearing full of dread,
Like an Host with Ensignes spread?

7

To the Nut-yard downe went I,
(And the Vales encrosalt to spie)
To behold the Vine-buds come,
And to see Pomegranats bloome:
But the Princes Chariots did
Vexe me so, I nought could heed.

8

Turne, oh turne, thou Shulamite,
Turne, oh turne thee to our sight.
What, I pray, is that, which you
In the Shulamite would view,
But that (to appearance) she
Shewes like Troupes, that armed be?

The ninth *Canticle.*

SAlomon, *in the first part of this* Canticle, *commending the* Churches *vniuersall Beautie in her seuerall parts, is vnderstood to haue respect to that time, after the Conuersion from* Paganisme, *wherein she was endowed and made lowely by the varietie of those Offices, States, and Degrees, into which her Members were for orders sake distinguished; as well as by the addition of those other Graces formerly receiued: Which States and Degrees are heere mystically vnderstood, by the parts of a beautifull Woman, as doth excellently appeare, the* Allegorie *being particularly expounded. The second part of this* Hymne *expresseth the mutuall enterchange of Affections betweene the* Bride-groome, *and his* Bride; *and those sweet contentments they enioy in each others Loues. Lastly, here is set forth both the* Churches *desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloued; and mention is here made also, of those publike and vndisturbed embraces, which they shall at length enioy. The first part hereof we ought so to sing, that it may remember vs to shun their blindnesse, who discerne not the beautie of Order and Degrees in the* Church. *The second part, puts vs in minde, that she is the Transmitter both of those Graces which cause contentment within our selues, and make vs acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of* Christ *may be granted, meerely for the loue of him.*

SONG. XVII.

Sing this as the 9. *Song.*

THou Daughter of the Royall Line,
How comely are those Feet of thine,
When their discerning Shoes they weare?
The curious knitting of thy Thighes,

Is like the costly Gemmes of price,
Which wrought by skilfull workmen are.

3

Thy Nauell, is a Goblet round,
Where Liquor euermore is found:
Thy faire and fruitfull Belly showes
As doth a goodly heape of Wheat,
Which Lillies round about beset;
And thy two Breasts like twinned Roes.

4

Thy Necke like some white Towre doth rise:
Like Heshbon Fish-Pooles are thine Eyes,
Which neere the Gate Bath-rabbim lye:
Thy Nose (which thee doth well become)
Is like the Towre of Libanum,
Which on Damascus hath an eye.

5

Thy Head like Scarlet doth appeare:
The Hayres thereof like Purple are:
And in those Threads the King is bound.
Oh Loue! how wondrous faire art thou!
How perfect doe thy Pleasures show!
And how thy Ioyes in them abound!

6

Thou Statur'd art in Palme-tree wise:
Thy Breasts like Clusters doe arise.
I said, into this Palme Ile goe;
My hold shall on her Branches be,
And those thy Breasts shall be to me
Like Clusters, that on Vines doe grow.

7

Thy Nostrils sauour shall as well,
As newly gather'd Fruits doe smell:
Thy Speech shall also relish so,
As purest Wine, that for my Deare
Is fitting Drinke; and able were
To cause an old mans Lippes to goe.

8

I my Beloued's am; and he
Hath his Affection set on me.

Come, Well-beloued, come away:
Into the Fields, let's walke along;
And there the Villages among,
Eu'n in the Country, we will stay.

8

We to the Vines betimes will goe,
And see, if they doe spring, or no;
Or, if the tender Grapes appeare.
We will moreouer, goe and see,
If the Pomegranats blossom'd be:
And I my Loue will giue thee there.

9

Sweet smells the Mandrakes doe afford:
And we within our Gates are stor'd
Of all things that delightfull be;
Yea, whether new or old they are,
Prepared they be for my Deare;
And I haue layd them vp for thee.

10

Would as my Brother thou might'st be,
That suckt my Mothers Breast with me:
Oh, would it were no other wise!
In publike then I thee would meet,
And giue thee Kisses in the street;
And none there is should thee despise.

11

Then I my leffe would for thee come,
And bring thee to my Mothers home:
Thou likewise should'st instruct me there.
And Wine, that is counmixt with Spice,
(Sweet Wine of the Pomegranat Iuyce)
I would for thee, to drinke prepare.

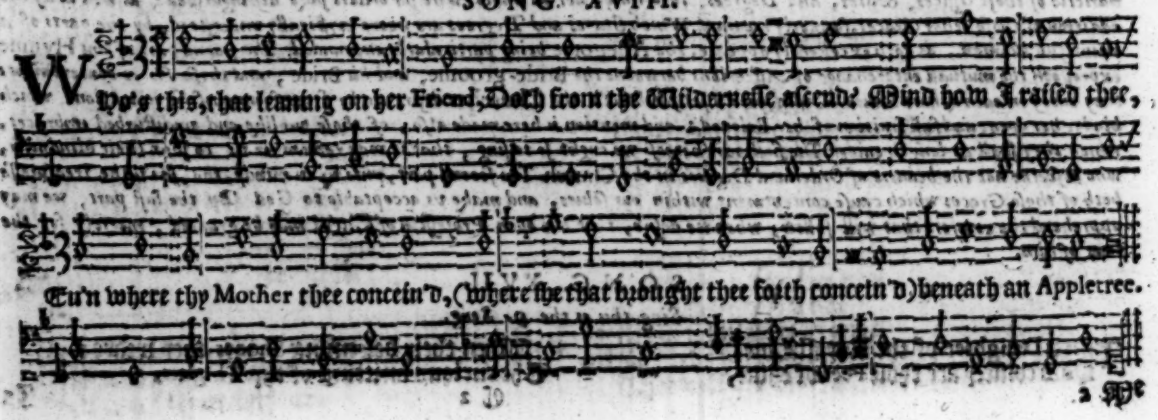
12

My Head with his left hand he layd:
His right hand ouer me he layd;
And (being imbraced by him)
Said he, I charge you not disturb,
Nor wake my Loue, vntill she please,
You Daughters of Ierusalem.

The tenth *Canticle.*

IN this last part of Salomons Song, *he first singeth that sweet Peace and extraordinarie Prosperitie, vouchsafed vnto the* Church *after her great Persecutions; and expresseth it, by putting the question, who she was that came out of the Wildernesse, leaning on her Beloued. Secondly,* he introduceth Christ, *putting the Humane Nature in remembrance, from what estate he had raysed it; and requiring the dearest of our Affections, in regard of the ardencie, vnquenchablenesse, and inestimable value of his loue. Thirdly,* (hauing remembred the Church *of the Affection due to him*) Christ *teacheth her the charitable care she ought to haue of others: and that she being brought into his fauour and protection, should seeke the preferment of her younger Sister also; euen the People, who haue not yet the Brests of Gods two* Testaments, *to nourish their Soules. Fourthly,* the Churches *true* Salomon, *or* Peace-maker (*meaning* Iesus Christ) *hauing a Vineyard in* Baal-hammon (*that is*) wheresoeuer there are People: *herein is declared the reward of such as are profitably imployed in that Vineyard. And lastly,* the confirmation of Christs *Marriage vpon the* Hilles of Spice (*meaning Heauen*) *is hastened. In singing this* Canticle *we ought to meditate, what estate God hath raysed vs from; what Loue he hath vouchsafed; what our Charitie should be to others; what we should minde concerning this Life; and what desire we should haue to the comforts of the World to come.*

SONG. XVIII.



2

We in thy heart engrauen beare,
And Seale-like on thy hand wil ſt weare:
For, Loue is ſtrong as Death:
Fierce as the Graue is Iealouſie:
The coales thereof doe burning lye;
And furious flames it hath.

3

Much Water, cannot coole Loues flame:
No floods haue pow'r to quench the ſame.
For Loue ſo high is priz'd,
That who to buy it would aſſay,
Though all his wealth he gaue away,
It would be all deſpiz'd.

4

We haue A Siſter ſcarcely growne;
For, ſhee is ſuch a little one,
That yet no Breaſts hath ſhee.
What thing ſhall we now vndertake,
To doe for this our Siſters ſake,
If ſpoken for ſhe be?

5

If that a wall ſhe doe appeare,
We Turrets vpon her will reare,
And Pallaces of plate;
And then with boords of Cedar-tree
Incloſe, and fence her in will we
If that ſhe be a Gate.

6

A wall already built I am;
And now my Breaſts vpon the ſame
Doe Turret-like, ariſe:
Since when, as one that findeth reſt,
(And is of ſetled peace poſſeſt)
I ſeemed in his eyes.

7

A Vineyard hath King Salomon:
This vineyard is at Baal-hammon,
Which he to Keepers put:
And ev'ry one that therein wrought,
A thouſand ſiluer-peeces brought,
And gaue him for the fruite.

8

My vineyard which belongs to me,
Ev'n I my ſelfe doe ouerſee.
To thee, oh Salomon,
A thouſand fold doth appertaine;
And, thoſe that keepe the ſame, ſhall gaine
Two hundred-fold, for one.

9

Thou, whoſe abode the Gardens are,
(Thy Fellowes vnto thee giue eare)
Cauſe me to heare thy voyce;
And let my Loue as ſwiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hilles of Spice.

The firſt Song of *Eſay*. *Eſay* 5.

IN this Song, the Prophet, *ſinging of* Chriſt *and his* Vineyard, *firſt ſheweth, that notwithſtanding his labour beſtowed in fencing and manuring thereof, it brought forth ſowre Grapes. Secondly, he ſummoneth their Conſciences whom he ſeuerely vpbrayded, to be Iudges of Gods great loue; and their vnprofitableneſſe. Thirdly, he ſhewes, both how he intends to deale with his* Vineyard, *and who they are whom he pointeth out in the* Parable. *Now, ſeeing it hath befallen the* Iewes *according to this Prophetical* Hymne, *we are to make a two-fold vſe in ſinging it. Firſt, thereby to memorize the Mercie and Iuſtice of God; both which are manifeſt in this Song; his Mercie in forewarning, his Iuſtice in puniſhing euen his owne People. Secondly, we are ſo to meditate thereon, that we may be warned to conſider what fauours God hath vouchſafed vs, and what Fruits we ought to bring forth; leſt he leaue vs alſo to be ſpyled of our Aduerſaries. For, in this* Parable *the Holy Spirit ſpeaketh vnto euery Congregation who abuſeth his Fauours. And doubtleſſe, all ſuch (as it hath fallen out in* Antioch, Laodicea, *and many other particular* Churches) *ſhall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the ſweet ſhowres of his Word, to be left to Thornes and Bryers, the Fruit of their owne naturall Corruptions.*

SONG. XIX.

Sing this as the 14. Song.

1

A Song of him, whom I loue beſt,
And of his Vineyard ſing I will.
A Vineyard once my Loue poſſeſt,
Well ſeated on a fruitfull hill:
He kept it cloſe immured ſtill:
The earth from ſtones he did refine,
And ſet it with the choiceſt vine.

2

He in the midſt a Fort did reare;
A Wine-preſſe therein alſo wrought:
But, when he lookt it Grapes ſhould beare,
Thoſe grapes were wild-ones that it brought.
Ieruſalem, come ſpeake thy thought,
And you of Iudah Iudges be
Betwixt my Vineyard here and Me.

3

Vnto my Vineyard what could more
Performed be, then I haue done?
Yet, looking it ſhould Grapes haue bore,
Haue wild-ones, it affoorded none.
But goe to, (let it now alone)
Reſolu'd I am to ſhew you too,
What with my Vineyard I will doe.

4

The Hedge I will remooue from thence,
That what ſo will deuoure it may:
I downe will breake the Walled-fence,
And though it make a treden way;
Yea, all of it, I waſt will ſay.
To dig or dreſſe it none ſhall care;
But, Thornes and Bryers, it ſhall beare.

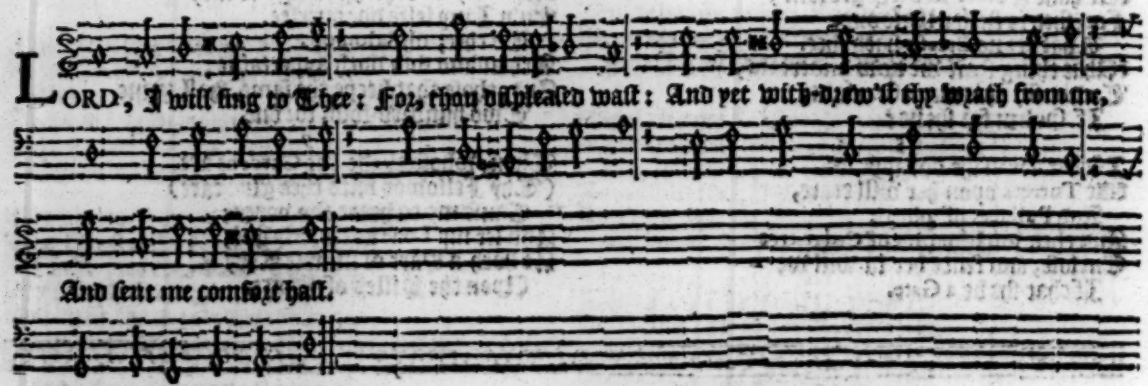
5

The Cloudes I alſo will compell,
That there no raine deſcend for this.
For loe, the Houſe of Iſrael
The Lord of Armies Vineyard is:
And Iudah is that Plant of his;
That Pleaſant-one, who forth hath brought
Oppreſsion, when he Iudgement ſought.
Ye, ſeeking Iuſtice, found therein,
In lieu thereof, a Crying ſinne.

The second Song of *Esay*. *Esay* 12.

ISaiah, *having a little before Prophecyed of the Incarnation of* Iesus Christ, *and the excellencie of his Kingdome*; *doth in this* Hymne *praise him for his Mercie*; *& foreshewes the* Church *also*, *what her* Song *should be in that day of her Redemption. The principall contents there of are these: A confession of Gods mercie*; *A prediction concerning the Sacrament of* Baptisme; *and an exhortation to a ioyfull Thankes-giuing. This* Song *the* Church *should still sing to the honour of* Iesus Christ *for our Redemption. Yea, in regard the* Prophet *(foreseeing the good Cause we should haue to make vse thereof) hath prophecied it should be the Churches* Hymne. *It seemeth not vnproper to be vsed on those dayes which are solemnized in memoriall of our Sauiours* Nativitie: *Or whensoeuer we shall be moued to praise God in remembring the gracious Comforts promised vs by his Prophets, and fulfilled by his owne comming: And to fit the same the better to that purpose, I haue changed the Person and the Time in this Translation.*

SONG. XX.



Thou art my health, on whom
A feareless Trust I lay:
For thou oh Lord, thou art become
My Strength, my Song, my Stay.

2

And with reioycing now,
Sweet waters we conuay
Forth of those Springs, whence Life doth flow;
And thus we therefore say;
Oh, sing vnto the Lord:
His Name and workes proclaime:
Yea, to the People beare record,
That glorious is his Name.

3

Vnto the Lord, Oh sing!
For, wonders he hath done;
And many a renowned thing,
Which through the Earth is knowne.
Oh, sing aloud all ye,
On Sion Hill that dwell!
For, lo, Thy Holy-One in thee
Is great, oh Israel.

The third *Song* of *Esay*. Esa. 26.

ESay *composed this* Song *to comfort the* Israelites *in their Captiuitie*; *to strengthen their patience in affliction, and settle their confidence on the promises of God. First, it remembreth them, that Gods protection being euery where as auaileable as a defenced Citie, they ought alwaies to relye on the firme peace which that affordeth. Secondly, it sheweth, that the pride of sinne shall be ouerthrowne*; *and that the faithfull are resolued to flie vnto their* Redeemer, *and awaite his pleasure in their chastisements. Thirdly, he setteth the vtter desolation of* Tyrants; *the increase of the* Church; *her afflictions*; *her deliuerance*; *and the resurrection from death through* Christ. *Lastly, the* Faithfull *are exhorted to attend patiently on the* Lord *their Sauiour, who will come shortly to iudgement, and take account for the bloud of his* Saints. *This Song is made in the person of the* Church, *and may be sung to comfort and confirme vs in all our chastisements and persecutions*; *by bringing to our consideration the short time of our endurance, and the certainty of our* Redeemers *comming. It may be vsed also to praise God, both for his Iustice and Mercy.*

SONG. XXI.

Sing this as the 3. *Song.*

1

A Citie now we haue obtain'd,
Where strong defences are;
And God, Saluation hath ordain'd,
For Walls and Bulwarkes there:
The Gates thereof wide open yee,
That such as iustly doe,
(And those that Truths obseruers bee)
May enter therinto.

2

There thou in peace wilt keepe them sure,
Whose thoughts well grounded bee;
In peace that euer shall endure,
Because they trusted thee.
For euer therefore on the Lord,
Without distrust, depend.
For in the Lord, th'eternall Lord,
Is strength that hath no end.

Be

3
He makes the lofty Citie yeeld,
And her proud Dwellers bow:
He lales it leuell with the field,
Euen with the dust below.
Their feete that are in want and care,
Their feete thereon shall treade:
Their way is right that righteous are,
And thou their path dost heed.

4
Upon thy course of iudgements wee,
Oh Lord, attending were;
And to record thy name and Thee,
Our soules desirous are:
On thee our minds with strong desire,
Are fixed in the night;
And after thee our hearts enquire,
Before the morning light.

5
For, when thy righteous iudgements are
Upon the earth discern'd,
By those that doe inhabite there,
Uprightnesse shall be learn'd:
Yet Sinners for no terrour will
Just dealing vnderstand,
But in their sinnes continue still,
Amid the holy-Land.

6
To seeke the Glory of the Lord,
They vnregardfull bee;
And thy aduanced hand, Oh Lord,
They will not daigne to see:
But they shall see, and see with shame,
That beare thy people spight;
Yea, from thy foes shall come a flame,
Which will deuoure them quite.

7
Then, Lord, for vs thou wilt procure,
That we in peace may bee;
Because that euery worke of our
Is wrought for vs by Thee.
And, Lord our God, though we are brought
To other Lords in thrall;
Of Thee alone shall be our thought,
Upon thy Name to call.

8
They are deceast, and neuer shall
Renewed life obtaine:
They die, and shall not rise at all,
To tyrannize againe.
For thou didst visit them therefore,
And wide dispersit them hast,
That so their fame, for euermore,
May wholly bee defac't.

9
But, Lord, encreast thy People art;
Encreast they are by thee;
And thou art glorified as farre,
As earths wide Limits bee.
For, Lord, in their distresses, when
Thy rod on them was laid,
They vnto thee did hasten then,
And without ceasing prayd.

10
As one with childe is pain'd, when as
Her throwes of Bearing bee,
And cries in pangues (before thy face)
Oh Lord, so fared wee:
We haue conceiu'd, and for a birth
Of winde haue pained beene:
The world's vnsafe, and still on earth
They thriue that dwell therein.

11
Thy Dead shall liue, and rise againe
With my dead-Body shall:
Oh you, that in the dust remaine,
Awake and sing you all!
For as the deaw doth hearbs renew,
That buried seem'd before;
So earth shall through thy heauenly deaw,
Her Dead to life restore.

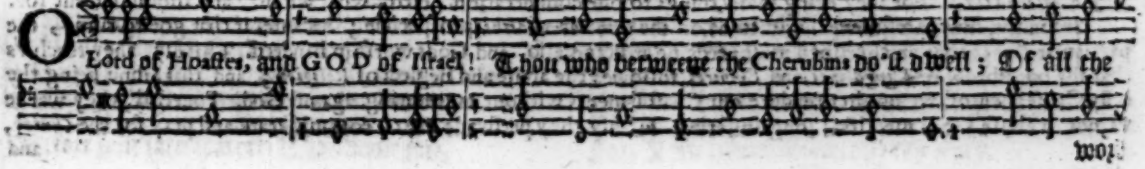
12
My People to thy Chambers fare:
Shut close the doore to thee;
And stay a while (a moment there)
Till past the fury bee.
For loe, the Lord doth now arise;
He commeth from his place,
To punish their impieties,
Who now the world possesse.

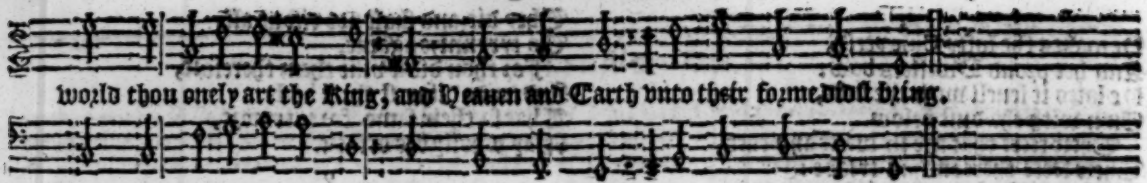
13
The Earth that blood discouer shall,
Which is in her conceal'd;
And bring to light those murthers all,
Which yet are vnreueal'd.

The Prayer of *Hezekiah*. Esay 37. 15.

IN this Prayer Hezekiah, *hauing first acknowledged Gods Maiestie and Almightie power, desires him both to beare and consider his Aduersaries blasphemie. Then (to manifest the necessitie of his present assistance) vrgeth the power his Foe had obtained ouer such as serued not the true God. And, as it seemeth, importunes deliuerance, not so much in regard of his own safetie, as that the* Blasphemer, *and all the world might know the difference betweene the* Lords *power, and the arrogant brags of men. This* Song *may be vsed, whensoeuer the* Turke, *or any other great Aduersarie (preuailing against false Worshippers) shall thereupon grow insolent, and threaten Gods* Church *also: as if, in despight of him, he had formerly preuailed by his owne strength. For the name of* Sennacherib *may be mystically applyed to any such enemie. We may vse this* Hymne *also, against those secret blasphemies, which the Diuell whispers vnto our soules; or, when by temptations he seekes to driue vs to despaire, by laying before vs how many others he hath destroyed, who seemed to haue beene in as good assurance as we. For, He is indeede, that mysticall* Assyrian *Prince, who hath ouerthrowne whole Countries and Nations, with their* Gods, *in whom they trusted: Such as are these*; Temporall power, Riches, Superstitious worship, Carnall wisedome, Idols, &c. *which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.*

SONG XXII.





Lord howe thine eare ; to heare attentiue bee;
Lift vp thine eyes, and daigne, Oh Lord, to see
What words Senacherib hath cast abroad;
And his proud Message to the liuing God.

2

Lord, true it is, that Lands and Kingdoomes all
Are to the King of Ashur brought in thrall:
Yea, he their Gods into the fire hath throwne:
For Gods they were not, but of wood and stone.
Vaine worke they were, e men destroi'd them haue,
As therefore from his power vouchsafe to saue;
That all the Kingdomes of the world may see,
That thou art God, that onely thou art hee.

Hezekiahs Thanksgiuing. Esay 38. 10.

HEzekiah, *hauing beene sicke and recouered, made this* Song of Thanksgiuing: *And setteth forth the mercie of God by considering these particulars: The time of his age; the feares of his soule; the rooting out of his posteritie; the violence of his disease; and the forgiuenesse of his sinnes, added to the restoring of his health. Then (seeming to haue entred into a serious consideration of all this) he confesseth who most are bound to praise God; and voweth this Deliuerance to euerlasting memorie. This* Song *may be vsed after deliuerance from temporall sicknesse: But in the principall sense it is a speciall Thanksgiuing, for that cure which* Iesus Christ *wrought vpon the* humane Nature, *being in danger of euerlasting perdition. For,* Hezekiah, *which signifieth,* helped of the Lord, *tipified Mankinde, labouring vnder the sicknesse of sinne and death.* Isaiah, *who brought the medicine that cured him (and is interpreted)* The saluation of the Lord, *figured our blessed* Redeemer, *by whom the* humane Nature *is restored; and whose sending into the world, was mystically shewed by the Miracle of the* Sunnes *retrogradation. To praise God for that mysterie therefore (the circumstances being well considered) this* Hymne *seemeth very proper; and, doubtlesse, for this cause is was partly preserued for these our times; and ought often and heartily to be sung to that purpose.*

SONG. XXIII.

Sing this as the fourth Song.

1

When I suppos'd my time was at an end,
Thus to my selfe, I did my selfe bemone:
Now to the gates of Hell I must descend;
For all the remnant of my yeares are gone.
The Lord (said I) where now the liuing bee,
Nor man on earth shall I for euer see.

2

As when a Sheepheard hath remou'd his Tent,
Or as a Weauers shuttle slips away;
Right so my Dwelling, and my yeares were spent;
And so my sicknesse did my life decay.
Each day, ere night, my death expected I,
And euery night, ere morning, thought to die.

3

For, he so Lyon-like my bones did breake,
That I scarce thought to liue another day:
A noise I did like Cranes or Swallowes make;
And as the Turtle I lamenting lay.
Then, with vp-lifted eye-lids, thus I spake;
Oh Lord, on mee oppressed mercie take.

4

What shall I saie? Yee did his promise giue;
And as he promis'd he performed it.
And therefore I will neuer whilst I liue,
Those bitter passions of my soule forget:
Yea, those that liue, and those vnborn shall know
What life and rest thou didst on me bestow.

5

My former Pleasures, Sorrowes were become:
But, in that loue which to my soule thou hast:
The Graue, that all deuoures, thou keptst me from;
And didst my errors all behinde thee cast.
For, nor the Graue, nor Death can honour Thee;
Nor hope they for thy Truth that buried bee.

6

Oh! hee that liues, that liues as I doe now;
Euen he it is that shall thy praise declare.
Thy Truth the Father to his seede shall showe,
And how thou me, Oh Lord, hast daigned to spare.
Yea Lord, for this I will throughout my dayes,
Make musicke in thy house, vnto thy praise.

The *Lamentations* of *Ieremie*.

AS vsefull as any part of the Old *Testament*, for these present Times (nigh fallen asleepe in securitie) are these *Elegiacall Odes*. For they bring many things to our consideration. First, what we may and should lament for.

Secondly, how carefull we ought to be of the *Common-wealths* prosperitie; because, if that goe to ruine, the particular *Church* therein cherished must needs be afflicted also, and Gods worship hindred. Thirdly, they teach vs that the ouerthrow of *Kingdomes*, and *Empires*, followes the abuse and neglect of *Religion*; and that Sinne being the only Cause thereof, we ought to endure our Chastisements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long-suffering. Fifthly, they perswade vs, to commisserate and pray for the *Church*,

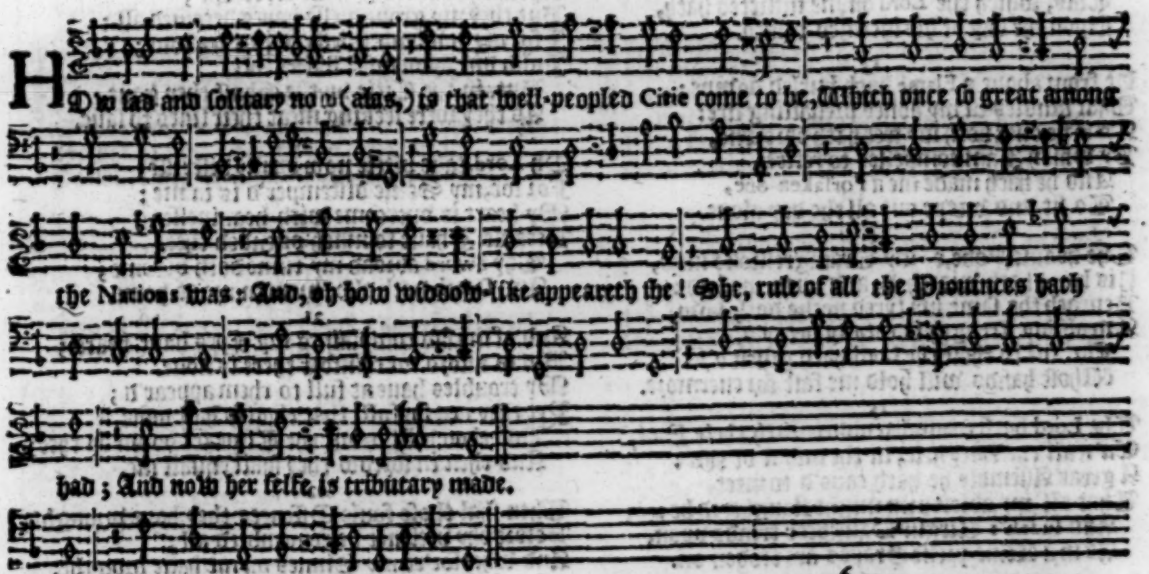
and

and our Brethren in calamitie, and not to despise them in their humiliations. Sixthly, they learne vs, not to judge the truth of *Professions* by those Afflictions God laies vpon particular *Churches*, seeing the *Iewes* Religion was the *Truth*, and those Idolaters, who led them into Captiuitie. Seuenthly, they shew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place (no nor Gods former respect thereunto shall priuiledge it from destruction, if it continue in abusing his grace. And lastly, they (as it were limiting our sorrowes) minde vs to cast our eyes on the mercies of God, and to make such vse of his Chastisements, as may turne our *Lamentations* into *Songs of Ioy*.

Lament. I.

THis Elegie, *first bewaileth, in generall termes, that Calamitie and destruction of* Iudah *and* Ierusalem, *which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold sinnes committed; and is full of many passionate and penitentiall complaints: Iustifying the* Lord *in his Iudgements, and confessing the vanitie of humane Consolations. Lastly, it containeth a Iust Prayer for Gods mercie, and a Diuine prediction of those Iudgements which will fall on them, by whom his people haue beene afflicted. This* Elegie *may be sung, whensoeuer any generall Calamitie falleth on the* Common-wealth *in which we liue, we hauing first considered and applyed the particular Circumstances, as there shall be cause. We may sing it also* Historically, *to memorize the Iustice of God, and the miserable Desolation of* Iudah *and* Ierusalem *recorded for our example.*

SONG. XXIIII.



2

All night she maketh such excessiue mone,
That downe her Cheekes a flood of Teares doth flow:
And yet, among her Louers there is none,
That Consolation doth on her bestow.
For, they that once her Louers did appeare,
Now turned Foes, and Faithlesse to her are.

3

Now Iudah in Captiuitie complaines,
That (others) heretofore so much oppresst:
For her false seruice, She her selfe remaines
Among those Heathens, where she finds no rest;
And apprehended in a Streait is she,
By those that persecutors of her be.

4

The very waies of Sion doe lament:
The Gates thereof, their lonelinesse deplore;
Because that no man commeth to frequent
Her solemne Festiuals, as heretofore:
Her Priests doe sigh; Her tender Virgines be
Uncomfortable left; And so is She.

5

Her aduersaries are become her Chiefes:
On high exalted those that hate her are:
And God hath brought vpon her all those griefes;
Because so many her transgressions were:
Her Children driuen from her by the Foe,
Before him into loathed Thraldome goe.

6

From Sions-Daughter (once without compare)
Now all her matchlesse Louelinesse is gone:
And like those chased Harts her Princes fare,
Who seeke for pasture, and can finde out none:
So, (of their strength depriu'd, and fainting nigh)
Before their abler Foes they feebly flye.

7

Ierusalem now thinkes vpon her Crimes,
And cals to minde, (amid her present woes)
The pleasures she enioy'd in former times,
Till first she was surprized by her Foes;
And now, (when they plotted her forlorne)
They at her holy Sabbaths made a scorne.

8

Ierusalem's Transgressions many were,
And therefore is it she disdained lies:
Those, who in former Times haue honor'd her,
Her baseneſſe now behold, and her despise;
Yea, She Her-selfe doth sit bewailing this;
And of Her-selfe Her-selfe ashamed is.

9

Her owne vncleannesse in her skirt she bore;
Not then beleeuing what her end would be:
This great destruction, falls on her therefore;
And none to helpe, or comfort her, hath she.
Oh, heed thou, Lord, and pittie thou my woes;
For, I am triumpht-ouer by my Foes.

10
Her Foe hath touch'd with his polluted hand,
Her things that Sacred were, before her face;
And they whose entrance thou did'st countermand,
Intruded haue into her Holy-place:
Those that were not so much approu'd by Thee,
As of thy Congregation held to be.

11
Her People doe with sighes, and sorrowes, get
That little Bread, which for relefe they haue;
And giue away their precious things for meat,
So to procure wherewith their liues to saue.
Oh Lord consider this, and ponder Thou,
How vile, and how deiected I am now.

12
No pittie in you Passengers is there?
Your eyes, oh somewhat hitherward encline;
And marke, if euer any griefe there were,
Or sorrow that did equall this of mine:
This, which the Lord on me inflicted hath,
Upon the day of his incensed wrath.

13
He from aboue a Flame hath hurled downe;
That kindles in my bones preuailing fire:
A Net he ouer both my feet hath throwne,
By which I am compelled to retire;
And he hath made me a Forsaken-one,
To sit, and weepe out all the day alone.

14
The heauie Yoke, of my Transgressions now,
His hand hath wreathed, and vpon me laid:
Beneath the same my tyred necke doth bow,
And all my strength is totally decay'd.
For, me to those the Lord hath giuen o're,
Whose hands will hold me fast for euermore.

15
The Lord hath trampled vnderneath their Feet,
Eu'n all the Mightie, in the mid'st of Me:
A great Assembly he hath caus'd to meet,
That all my ablest men might slaughtred be;
And Iudah's Virgin-Daughter treads vpon,
As in a Wine-presse Grapes are troden on.

16
For this (alas) thus weepe I; And mine eyes,
Mine eyes drop water thus; because that he,
On whose assistance my sad Soule relies;
In my distresse is farre away from me;
Eu'n while (because of my preuailing Foe)
My Children are compell'd from me to goe.

17
In vaine hath Sion stretched forth her hand;
For, none vnto her succour draweth nigh;
Because the Lord hath giuen in command,
That Iacobs Foes should round about her lie;
And poore Ierusalem, among them there,
Like some defiled woman doth appeare.

18
The Lord is iustified nay-the-lesse,
Because I did not his commands obey.
All Nations therefore heare my heauinesse,
And heed it (for your warning) you I pray.
For, into thraldome (through my Follies) be
My Virgins, and my Youngmen borne from me.

19
Upon my Louers I haue cryed out;
But they my groundlesse hopes deceiued all:
For my reu'rend Priests enquir'd about;
I also did vpon mine Elders call:
But, in the Citie vp the Ghost they gaue,
As they were seeking meat their liues to saue.

20
Oh Lord, take pittie now on my distresse:
For loe, my Soule distemper'd is in me:
My heart is ouercome with heauinesse;
Because I haue so much offended thee.
Thy Sword abroad my ruine doth become;
And Death doth also threaten me at home.

21
And of my sad complaints my Foes haue heard;
But to afford me comfort there is none.
My troubles haue at full to them appear'd;
Yet they are ioyfull, that thou so hast done.
But thou wilt bring the Time set down by thee;
And then in sorrow they shall equall me.

22
Then shal those foule Offences they haue wrought,
Before thy presence be remembred all;
And whatloe're my Sinnes on me haue brought,
(For their Transgressions) vpon them shall fall.
For, so my sighings multiplied be,
That therewithall my heart is faint in me.

Lament. 2.

IN this Elegie *the* Prophet *vseth a very patheticall exordium, the better to awaken the peoples Consideration; and to make them the more sensible of their horrible Calamitie: Which he first illustrateth in generall Tearmes, by comparing their estate to the miserable condition of one fallen from the glory of Heauen, to the lowest Earth; and in mentioning their being deprived of that glorious Temporall and Ecclesiasticall Gouernment, which they formerly enioyed. Afterwards he descends to particulars; As, the destruction of their* Palaces, Forts, Temple, Walls, *and* Gates; *the prophaning of their* Sabaoths, Feasts, Rites, &c. *the suspending of their* Lawes, Priests, Prophets; *the slaughter of* Young-men, *and* Virgins, Old-men, *and* Children, *with the* Famine, *and reproches they sustained, &c. All which acknowledging to be the iust Iudgements of God, he aduiseth them not to hearken to the delusions of their false Prophets, but to returne vnto the* Lord *by hearty and hearty repentance. For the vse and Application, see what hath beene said before in the former* Elegie.

SONG. XXV.

Sing this as the 24. Song.

1
HOw darke, and how beclowded (in his wrath)
The Lord hath cauled Sion to appeare!
How Israels beautie he obscured hath,
As if throwne downe from heau'n to earth he were!
Oh why is his displeasure growne so hot?
And why hath he his Foot-stoole so forgot?

2
The Lord all Sions dwellings hath laid wast;
And, in so doing, he no sparing made:
For in his anger to the ground he cast
The strongest Holds, that Iudah's Daughter had:
Them, & their Kingdome he to ground doth send,
And all the Princes of it doth suspend.

When

3
When at the highest his displeasure was,
From Isr'el all his horne of strength he broke;
And from before his aduersaries face,
His Right hand (that restrained him) he tooke;
Yea, he in Iacob kindled such a flame,
As round about hath quite consum'd the same.

4
His Bow he as an Aduersarie bent,
And by his Right-hand he did plainly shew,
He drew it with an Enemies intent:
For, all that were the fairest Markes he slew:
In Sions Tabernacle this was done;
Eu'n there the fire of his displeasure shone.

5
The Lord himselfe is he that was the Foe:
By him is Isr'el thus to ruine gone:
His Palaces he ouerturned so;
And He his Holds of strength hath ouerthrowne:
Eu'n He it is, from whom it doth arise,
That Isr'els Daughter thus lamenting lies.

6
His Tabernacle, Garden-like that was,
The Lord with violence hath tooke away:
He hath destroyed his Assembling place;
And there, nor Feasts, nor Sabboths now haue they:
No not in Sion. For, in his fierce wrath,
He both their King and Priests reiected hath.

7
The Lord his holy Altar doth forgoe;
His Sanctuarie he hath quite defyl'd.
Yea, by his meere assistance hath our Foe
The Bulwarkes of our Palaces surpriz'd;
And in the Lords owne House rude Notes are
As loud, as heretofore his Praises were.

8
The Lord his thought did purposely encline,
The Wals of Sion should be ouerthrowne:
To that intent he stretched forth his Line,
And drew not backe his hand till they were downe.
And so the Turrets with the bruised Wall,
Did both together to destruction fall.

9
Her Gates in heapes of Earth obscured are;
The Barres of them in peeces, broke hath he:
Her King, and those that once her Princes were,
Now borne away among the Gentiles be.
The Law is lost, and they no Prophet haue,
That from the Lord a vision doth receiue.

10
In silence, seated on the lowly ground,
The Senators of Sions Daughter are:
With Ashes they their carefull heads haue crown'd,
And mourning Sack-cloth girded on them weare;
Yea, on the Earth, in a distressed wise,
Ierusalem's young Virgins fixe their eyes.

11
And for because my People suffer this,
Mine eyes with much lamenting dimmed grow:
Each part within me out of quiet is;
And on the ground my Liuer forth I throw;
When as mine Eyes with so sad Obiects meet;
As Babes halfe dead, and sprawling in the street.

12
For, to their Mothers called they for meat;
Oh where shall we haue meat and drinke! they crie:
And in the Citie, whilst they food entreat,
They swoune, like them that deadly-wounded lie:
And some of them their Soules did breath away,
As in the Mothers bosome starv'd they lay.

13
Ierusalem, for thee what can I say?
Or vnto what maist thou resembled be?
Oh! whereunto, that comfort thee I may,
Thou Sions Daughter, shall I liken thee?
For, as the Sea's, so great thy Breaches are:
And to repaire them then; Ah who is there!

14
Thou by thy Prophets hast deluded beene;
And foolish Visions they for thee haue sought.
For, they reuealed not to thee thy Sinne,
To turne away the thraldome it hath brought:
But lying Prophecies they sought for thee;
Which of thy sad exile the Causes be.

15
And those, thou Daughter of Ierusalem,
That on occasions passe along this way,
With clapping hands, and hissings, thee contemne;
And nodding at Thee, thus in scorne they say;
Is this the Citie men did once behight,
The Flowre of Beautie, and the Worlds Delight?

16
Thy Aduersaries (eu'ry one of them)
Their mouthes haue op'ned at thee, to thy shame:
They hisse, and gnash at Thee, Ierusalem;
We, we (say they) haue quite destroy'd the same:
This is that day hath long expected beene,
Now commeth it, and we the same haue seene.

17
But, this the Lord decreed, and brought to passe:
He, to make good that word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pittie take:
He thus hath made thee scorned of thy Foe,
And rais'd the Horne of them that hate thee so.

18
Oh Wall of Sions-Daughter, cry amaine,
Eu'n to the Lord set forth a hearty Cry:
Downe, like a Riuer, cause thy teares to raine,
And, let them neither Day nor Night be dry.
Seeke neither sleepe, thy body to sustaine,
Nor slumber for the Apples of thine eyes.

19
At night, and when the Watch is new begun,
Then rise, and to the Lord Almightie Cry:
Before him let thy Heart like water run,
And lift thou vp to him thy Hands on high,
Eu'n for those hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

20
And thou, oh Lord; Oh be thou pleas'd to see,
And think on whom thy iudgments thou hast thrown
Shall Women fed with their owne Fruit be,
And Children, that a span are scarcely growne?
Shall thus thy Priests? Prophets, Lord, be slaine,
As in thy Sanctuary they remaine?

21
Nor Youth, nor Age, is from the Slaughter free:
For, in the Streets, lie Young, and Old, and all:
My Virgins, and my Young men, murthered be;
Eu'n both beneath the Sword together fall.
Thou, in thy Day of Wrath, such hauocke mad'st,
That in deuouring thou no pittie had'st.

22
Thou, round about hast call'd my feared Foes,
As if that hammond to some Feast they were:
Who in thy Day of Wrath did round incloze,
And shut me so, that none escaped are:
Yea, those that hate me, them consumed haue,
To whom I nourishment, and breeding gaue.

Lament. 3.

HEere the Prophet Ieremie, *having contemplated his owne afflictions, with the destruction of* Iudah *and* Ierusalem, *foreseeth by that materiall* Obiect, *to haue raised his apprehension higher, and by the spirit of* Prophesie, *hath to foresee the particular sufferings of* Iesus Christ, *and to become sensible also, of those great afflictions which the* Church *Militant (his mysticall Body) should be exercised withall. And in this most passionate* Elegie, *either in his owne person bewaileth it; or else personates* Iesus Christ, *the head of that mysticall Bodie, taking vpon himselfe those punishments, with that heauy burthen of Gods wrath, and that vnspeakeable sorrow, which mankinde had otherwise beene ouerwhelmed withall. In briefe, this* Elegie *containes an expression of Gods heauy anger for our sinne; the seueritie and bitternesse of his Iudgements; the greatnesse of his mercies; the hope and patience of the faithfull in all afflictions; the vnwillingnesse of God to punish; the hearty repentance of his people; and a propheticall imprecation concerning the enemies of the spirituall* Ierusalem. *This may be sung to moone and stirre vs vp with a feeling of our* Redeemers *Passion; to remember vs of our miserable condition through sinne; to moone vs to repentance; and to comfort and instruct vs amid our afflictions.*

SONG. XXVI.

Sing this as the 24. Song.

I Am the Man, who (scourged in his wrath)
Haue in all sorrowes throughly tried beene:
Into obscuritie he led me hath:
Ye brought me thither, where no light is seene:
And so auerse, himselfe to me he showes,
That all the day his hand doth me oppose.

2

My flesh and skinne with age he tired out:
He brak'd my bones, as they had broken beene:
He with a Wall enclosed mee about:
With cares and labours he hath shut me in;
And mee to such a place of darknesse led,
As those are in, that be for euer dead.

3

He shut mee where I found no passage out;
And there my heauy chaines vpon me laide,
Moreouer, though I loudly cried out,
He tooke no heede at all for what I praid:
My way, with hewed stones he stopped hath,
And left me wandring, in a winding path.

4

He was to mee like some way-laying Beare;
Or as a Lyon that doth lurke vnseene:
My course he hindring, mee in peeces tare,
Till I quite ruin'd and laid waste had beene;
His Bow he bended, and that being bent,
I was the marke, at which his Arrow went.

5

His Arrowes from his Quiuer forth he caught,
And through my very Reines he made them passe:
Eu'n mine owne people set mee then, at naught;
And all the day their sporting-Song I was:
From him my fill of bitternesse I had;
And me with Wormwood likewise drunk he made.

6

With stones my teeth he all to peeces brake:
Vee dust and ashes ouer mee hath strowne:
All rest he from my weary soule did take,
As if contentment I had neuer none.
And then I cried; Oh, I am vndone;
All my dependance on the Lord is gone.

7

Oh, minde thou my afflictions, and my care;
My miseries, my Wormwood, and my Gall;
For, they still fresh in my remembrance are;
And downe in me my humbled soule doth fall.
If this forget not, and when this I minde,
Some helpe againe, I doe begin to finde.

8

It is thy mercy, Lord, that we now liue;
For, had thy pitie failed, not one had liu'd:
The faithfulnesse is great that is in Thee;
And euery morning it is new reuiu'd.
And Lord, such claime my soule vnto thee laies,
That thee will euer trust in thee, thee saies.

9

For, thou art kinde to those that worke thy will;
And, to their soules that after thee attend.
Good therefore is it, that in quiet still
We hope that safety, which thou, Lord, wilt send.
And happie he, that timely doth enure
His youthfull necke the burthen to endure.

10

He downe will sit alone, and nothing say;
But, since 'tis cast vpon him, beare it out.
(Yea, though his mouth vpon the dust they lay)
And, while there may be hope, will not mistrust.
His cheeke to him that smiteth, offers he;
And is content, though he reuiled bee.

11

For, sure is he (what euer hath befall)
The Lord, will not forsake for euermore:
But that he hauing punish't pittie shall;
Because he many mercies hath in store.
For, God in plaguing take no pleasure can,
Nor willingly afflicteth any man.

12

The Lord delighteth not to trample downe
Those men that here on earth enthralled are:
Or that a righteous man should be o'erthrowne,
When he before the Highest doth appeare.
Nor is the Lord well pleased in the sight,
When he beholds the wrong, subuert the Right.

13

Let no man mutter then, as if he thought
Some things were done in spight of Gods decree.
For, all things at his word to passe are brought,
That either for our good, or euill bee.
Why then liues man, such murmurs to begin?
Oh! let him rather murmur at his sinne.

14

Our owne lewd Courses let vs search and trie,
We may to thee againe, O Lord, conuert.
To God that dwelleth in the heauens on high,
Let vs (oh let vs) lift both hand and heart;
For, we haue sinned; we rebellious were;
And therefore was it, that thou didst not spare.

15

For this (with wrath o'reshadow'd) thou hast chac't
And slaughter made of vs, without remorse;
Thy selfe obscured with a cloud thou hast,
That to our prayers might haue no recourse;

And

And Loe, among the Heathen-people, we
As out-casts, and off-scourings reckon'd be.

16

Our Aduersaries all (and euery where)
Themselues, with open mouth, against vs set.
On vs is falne a Terror, and a snare,
Where Ruine, hath with Desolation met;
And, for the Daughter of my Peoples cares,
Mine eyes doe cast forth Riuulets of tearrs.

17

Mine eyes perpetually were ouerflowne;
And yet, there is no ceasing of my Teares.
For, if the Lord in mercy looke not downe,
That from the heau'ns he may behold my cares,
They will not stint: But, for my peoples sake,
Mine eyes will weepe, vntill my heart doth breake.

18

As, when a Bird is chased to and fro,
My Foes pursued me when cause was none:
Into the Dungeon they my life did throw;
And there they rowled ouer me a stone.
The waters likewise ouerflow'd me quite;
And then, me thought, I perished out-right.

19

Yet, on thy Name, oh Lord, I called there;
(Eu'n when in that low Dungeon I did lye)
Whence thou wert pleased my complaint to heare;
Not slighting me when I did sighing crie:
That very day I called, thou drew'st neare,
And saidst vnto mee, that I should not feare.

20

Thou Lord, my Soule maintainest in her right:
My Life by thee alone redeemed was;
Thou hast, Oh Lord, obserued my delyght;
Vouchsafe thy iudgement also in my cause.
For, all the grudge they beare me, thou hast seene;
And all their plots that haue against me beene.

21

Thou heard'st what slanders they against me laid,
And all those mischiefes they deuis'd for me:
Thou notest what their lips of me haue said,
Eu'n what their daily closest whisprings be;
And how (when ere they rise or downe doe lie,)
Their Song, and Subiect of their mirth am I.

22

But, Lord, thou shalt reward and paie them all
That meed their actions merit to receiue:
Thy heauy malediction ceaze them shall;
Eu'n this; Sad hearts they shall for euer haue;
And by thy wrath pursude they shall be driuen,
Till they are chased out from vnder heauen.

Lament. 4.

AS in the two first Elegies, the Prophet here begins by way of exclamation; and most passionately sets forth the cause of his complaining, by a three-fold explication. First, by expressing the dignitie, sex, and age of the Persons miserably perishing in this calamitie: as Princes, Priests, men, women, and children. Secondly, by paralleling their estate with that of brute Creatures, and their punishment with Sodoms. *Thirdly, by shewing the horrible effects which followed their calamitie, as the Nobilitie being driuen to sleath themselues from the dunghill; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly, setteth forth the power and fiercenesse of the* Churches *Aduersaries. Fourthly, prophecieth, that euen Christ was to suffer the fury of their malice, before Gods wrath could be appeased. And lastly, assureth that the Church shall be at length deliuered, and her enemies rewarded according to their wickednesse. This* Song *may be sung, to set before our eyes the seueritie of Gods wrath against sinne, to winne vs to repentance, and to comfort vs vpon our conuersion.*

SONG XXVII.

Sing this as the fift Song.

HOw dimme the Gold doth now appeare!
(That Gold, which once so brightely shone)
About the Citie here, and there,
The Sanctuarie-stones are throwne.
The Sonnes of Sion late compar'd
To Gold (the richest in esteeme)
Like Potsheards are without regard,
And base as earthen vessels seeme.

2

The Monsters of the Sea haue care,
Their breasts vnto their young to giue:
But crueller my people are;
And Estrige-like in Desarts liue.
With thirst the sucklings tongues are dri'e;
And to their parched roofes they cleaue:
For bread young children also crie;
But none at all they can receiue.

3

Those that were vs'd to daintie fare,
Now in the streets haue starued lie;
And they that once did scarlet weare,
Now dung-hill rags about them tie.
Yea, greater plagues my peoples strooke
Hath brought on them, then Sodoms were,
For, that was sunke in little time,
And no prolonged death was there.

4

Her Nazarits, whose whitenesse was
More pure, then either Milke or Snow;
Whose ruddinesse did Rubies passe;
Whose veines did like the Saphire show;
Now blacker then the coale are growne;
And in the streets vnknowne are they:
Their flesh is clung vnto the bone,
And like a sticke is dri'd away.

5

Such therefore as the Sword hath slaine,
Are far in better case then those,
Who death for want of food sustaine,
Whilst in the fruitfull field it growes.
For, when my people were distrest,
Eu'n women (that should pittie take)
With their owne hands their children drest,
That so their hunger they might slake.

6

The Lord accomplish't hath his wrath;
His fierce displeasure forth is powr'd;

A fire on Sion set he hath,
Which eu'n her ground-worke hath deuour'd,
When there was neither earthly King;
Nor, through the whole world, one at all,
Though he any Foe to palle could bring,
That thus Ierusalem should fall.

7

But this hath happened for the guilt
Of those that haue her Prophets bin;
And those her wicked Priests, that spilt
The blood of Innocents therein:
Along the streetes they stumbling went;
(The blindnesse of these men was such)
And so with blood they were besprent,
That no man would their Garments touch.

8

Depart, depart ('twas therefore sed)
From those pollutions get yee far:
So wandring to the Heathen fledde,
And said, there was no biding there:
And them the Lord hath now in wrath
Exil'd, and made despised liue;
Yea sent their Priests and Elders hath,
Where none doth honour to them giue.

9

And as for vs, our eyes decai'd
With watching vaine reliefes we haue,
Cause we expect a Nations aide,
That is vnable vs to saue.
For, at our heeles so close they be,
We dare not in the streets appeare:
Our end we therefore comming see,
And know our rooting-out is neare.

10

Our persecutors follow on,
As swift as Eagles of the skie:
They o're the mountaines make vs runne;
And in the Desarts for vs lie:
Yea, they haue Christ (our life) betrai'd,
And caus'd him in their pits to fall;
(Eu'n him) beneath whose shade we said,
We liue among the Heathen shall.

11

Oh Edom in the Land of Huz,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs;
Be drunke, and burie thy cloathes away.
For when thy punishments for sinnes
Accomplished, Oh Sion, be;
To visit Edom he begins.
And publike make her shame will he.

Lament. 5.

IN this Elegie *the Prophet prayeth vnto the* Lord, *to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widdowes, and Captiues, (by such humiliation) to winne his compassion. He moueth him also, by repetition of the miserable Ruine they were fallen into: by the noble possessions and dignities they had lost; by the base condition of those vnder whose Tyrannie they were brought: and by the generalitie of their calamitie, from which no sex, age, nor degree escaped. Then (ingenuously confessing their sinnes to be the iust cause of all this) glorifieth God, and concludeth this petitionaria* Ode; *with desiring that he would both giue them grace to repent, and restore them to that peace which they formerly enioyed. This Elegiacall* Song, *we may sing vnto God in the behalfe of many particular* Churches, *euen in these times; especially, if we consider that mysticall bondage which the Diuell hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their Sinnes.*

SONG. XXVIII.

Sing this as the fift Song.

1

OH minde thou Lord, our sad distresse;
Behold, and thinke on our reproach.
Our houses, Strangers doe possesse;
And on our heritage encroch.
Our Mothers, for their husbands grieue;
And of our Fathers rob'd are we.
Yea, money we compel'd to giue,
For our owne wood and water, be.

2

In persecution we remaine,
Where endlesse labour tire vs doth.
And, we to serue for bread, are faine,
To Egypt, and to Assur both.
Our fathers er'd; and being gone,
The burthen of their sinne we beare.
Eu'n Slaues, the rule o're vs haue wonne;
And, none to set vs free is there.

3

For bread, our liues we hazard, in
The perils which the Desarts threat.
And, like an Ouen is our skinne,
Both soil'd, and parch't, for want of meat.
In Sion, Wiues defiled were,
Deflowred were their Virgins young,
(Through Iudah's Cities euery where)
And Princes by their hands were hung.

4

Her Elders disrespected stood:
Her Young-men, they for grinding tooke:
Her Children fell beneath the wood;
And Magistrates the Gate forsooke.
Their Musicke, Young-men haue forborne.
Reioycing in their hearts is none;
To mourning doth our dauncing turne:
And from our head the Crowne is gone.

5

Alas, that euer we did sinne!
For, therefore feeles our heart these cares:
For that our eies haue dimmed bin;
And thus the hill of Sion fares.
Such desolation there is seene,
That now the Foxes play thereon:
But thou for euer, Lord, hast beene;
And without ending is thy Throne.

6

Oh, why are we forgotten thus?
So long time wherefore absent art?
Conuert thy selfe, oh LORD, to vs;
And we to thee shall soone conuart.
Renue, oh LORD, those Ages past,
In which thy fauour we haue seene.
For, we extreamely are debas'd,
And bitter hath thine anger beene.

The

The Prayer of *Daniel*. Dan. 9. 4.

THe Prophet Daniel *in this Prayer beseecheth God to be mercifull vnto his people in Captiuitie; And these foure things are principally considerable therein. First, an acknowledgement of Gods Power, Iustice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandments, and were therefore iustly punished. Secondly, it is confessed that as their punishment is that which they deserued, so it is also the same that was foretold should come vpon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Messias, would (neuertheless) be mercifull vnto them, as well in regard he had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung whensoeuer any of these Iudgements are powred out on the Common-Wealth, which the Prophets haue threatned for Sinne; or in our particular afflictions; we hauing first applyed it by our Meditations.*

SONG. XXIX.

Sing this as the 22. Song.

1

LOrd God Almightie, great, and full of feare,
Who alwaies art from breach of promise free,
And neuer failing to haue mercie there,
Where they obserue thy Lawes, and honour Thee.
We haue transgressed, and amisse haue done;
We disobedient, and rebellious were.
For, from thy Precepts we astray are gone;
And we departed from thy Iudgements are.

2

We did thy Seruants Prophecies withstand,
Who to our Dukes, our Kings, and Fathers came;
When they to all the People of the Land,
Proclaimed forth their message in thy Name.
In thee oh LORD, all righteousnesse appeares,
But publike shame to vs doth appertaine;
Eu'n as with them of Iudah now it fares,
And those that in Ierusalem remaine.

3

Yea, as to Isr'el now it doth befall;
Throughout those Lands in which they scatt'red be,
For that their great Transgression, wherewithall
They haue transgressed, and offended Thee.
To Vs, our Kings, our Dukes, and Fathers, doth
Disgrace pertaine (oh LORD) for angring Thee:
Yet, mercie, LORD our GOD, and pardon both,
To Thee belong, though we rebellious be.

4

We, did (indeed) peruersly disobey
Thy voice (oh LORD our GOD) & would not heare,
To keepe those Lawes thou didst before vs lay,
By those thy Seruants, who thy Prophets were.
Eu'n all that of the race of Isr'el be,
Against thy Law haue grieuously misdone:
And that they might not listen vnto Thee,
They backward from thy voice oh LORD are gone.

5

On them therefore, that Curse, and Oath descended,
Which in the Law of Moses written was;
(The Seruant of that God whom we offended)
And now his speeches he hath brought to passe.
On vs, and on our Iudges, he doth bring
That Plague, wherewith he threatned vs and them.
For, vnder Heau'n was neuer such a thing,
As now is falne vpon Ierusalem.

6

As Moses written Law doth beare record,
Now all this mischiefe vpon them is brought.
And yet we prayed not before the LORD,
That leauing Sin, we might his Truth be taught.
For which respect, the LORD in watt hath laid,
That he, on vs inflict this Mischiefe, might.
And sith his holy Word we disobeyd,
In all his doings he remaines vpright.

7

But now, oh LORD our GOD, who from the Land
Of cruell Egypt, brought thy People fast;
And by the power of thy Almightie hand,
Atchiu'd a Name, which to this day doth last:
Though we haue sinned in committing ill,
Yet LORD (by that pure Righteousnesse in thee)
From thy Ierusalem, thy Holy-hill,
Oh! let thy wrathfull anger turned be.

8

For, through the guilt of our dissembling Sinne,
And for our Fathers faults, Ierusalem,
(Thy chosen people) hath despised bin:
And are the scorne of all that neighbour them.
Now therefore, to thy Seruants prayre incline;
Heare thou his suit, oh GOD, and let thy Face
(Eu'n for the Lord's deare sake) vouchsafe to shine
Vpon thy (now forsaken) Holy-place.

9

Thine Eares incline thou (oh my GOD) and heare:
Lift vp thine Eyes, and vs oh looke vpon;
Vs, who forsaken with thy Citie are;
That Citie, where thy Name is called on.
For, we vpon our selues presume not thus
Before thy presence our request to make,
For, ought that righteous can be found in vs;
But, for thy great and tender Mercie's sake.

10

Lord heare (forgiue oh Lord) and weigh the same:
Oh Lord perfourme it, and no more defer,
(For thine owne sake my God;) For, by thy Name;
Thy Citie, and thy People called are.

The Prayer of *Ionah*. Ionah 2.

IOnah flying from God, and being preserued in a Fishes belly, when he was cast into the Sea; made this Prayer to praise God for deliuering him in so great an extreamitie. And the principall things remarkeable therein are these. First, the place where he prayed. Secondly, the terrible danger that encloased him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods mercie, with the Prophets timely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the vowe made vpon his deliuerance, and the reason of that vowe. This buriall of Ionas *in the Fishes belly, and his deliuerance from thence, was a type of the burial and Resurrection of our blessed* Sauiour, Matth. 12. 4.

This

This Prayer therefore we ought not only to sing hystorically, to memorize this wondrous worke of God; but to praise him also for the Resurrection of Christ, *and raising Mankinde from that fearefull and bottomlesse gulfe of perdition, wherein it lay swallowed vp, without possibilitie of redeeming it selfe.*

SONG. XXX.

Sing this as the 24. Song.

IN my distresse to thee I cri'de, oh LORD,
And thou wert pleased my complaint to heare:
Out from the bowels of the Graue I roar'de;
And to my voice thou didst incline thine eare:
For, I amid the raging Sea was cast;
And to the bottome there thou plung'd me hast.

2

The Floods did round about me Circles make:
Thy waues and billowes ouer-flow'd me quite;
And then vnto my selfe (alas) I said,
I am for euermore depriu'de thy sight:
Yet once againe thou pleased art, that I
Should to thy holy Temple lift mine eye.

3

Eu'n to my Soule the waters clos'd me had:
O're-swallow'd by the Deepes I fast was pent:
About my head the weedes a wreath had made;
Vnto the Mountaines bottomes downe I went;
And so, that forth againe I could not get,
The earth an euerlasting Barre had set.

4

Then thou, oh LORD my GOD; then thou wert he,
That from corruption didst my life defend.
For, when my Soule was like to faint in me,
Thou thither didst into my thought descend.
And LORD, my prayer thence to thee I sent,
Which vpward to thy holy Temple went.

5

Those who beleeue in vaine and foolish lies,
Despisers of their owne good safetie be.
But, I will offer vp the Sacrifice
Of singing praises, with my voyce, to thee.
And I will that performe, which vow'd I haue;
For, vnto thee belongs it, LORD, to saue.

The Prayer of *Habakuk. Habak.* 3.

IN this Petitionarie and Prophetical Hymne, *the Deliuerer of Mankinde, is first prayed for. Secondly, the glorious Maiestie of his* comming *is described by excellent Allegories, and by Allusions to former Deliuerances, vouchsafed to the* Iewes. *Thirdly, here is foretold, the ouerthrow of* Antichrist; *who shall be destroyed by the Brightnesse of our* Sauiours *comming. Fourthly, here is set forth the State of the latter Times. Fifthly, he expresseth the ioy, confidance, and safetie of the Elect of God, euen amid those terrours that shall await vpon their* Redeemers *comming. This* Song *to be sung hystorically, in remembrance of the* Churches *deliuerance by the first comming of* Iesus Christ. *And propheticallie, to comfort vs concerning that perfect Deliuerie, assured at his second comming. For, though the* Prophet *had some respect to the* Iewes *temporall deliuerance, that he might comfort the* Church *in those Times. Yet the* Holy-Ghost *had principall regard to the spirituall deliuerance of his spirituall Kingdome, the holy* Catholike-Church. *And to her, and her Enemies doe the Names (of the Churches Enemies) here mentioned, very properly agree. Nay,* Cushan, *signifying* darke, blacke, *or* cloudy. *And* Midian, *which is interpreted,* Condemnation, *or* Iudgement; *better sute vnto the Nature of those spirituall Aduersaries, whom they prefigured, then to those People who were literally so called. For, none are so fitly termed People of* Darkenesse, *or of* Condemnation, *as the members of* Antichrist, *and the spirituall* Babilon.

SONG. XXXI.

Heav'n

Heau'n & Ile-spreading with his Rates,
And Earth filling with his praise.

3

Sun-like was his glorious Light:
From his Side there did appeare
Beaming Rates that shined bright;
And his Power he shrowded there:
Plagues before his Face he sent:
At his Feet hot Coales there went.

4

Where he stood he measure tooke
Of the Earth, and view'd it well:
Nations vanish't at his looke;
Auncient Hills to powder fell:
Mountaines old cast lower were:
For, his waies eternall are.

5

Cushan Tents I saw diseas'd,
And the Midian Curtaines quake.
Have the Flouds, Lord, thee displeas'd?
Did the Flouds thee angry make?
Was it else the Sea that hath
Thus provoked thee to wrath?

6

For, thou rod'st thy Horses there,
And thy saving-Chariets through:
Thou didst make thy Bow appeare;
And thou didst performe thy Vow:
Yea, thine Oath and Promise past
(To the Tribes) fulfilled hast.

7

Through the Earth thou Rifts didst make,
And the Riuers there did flow;
Mountaines, seeing thee, did shake;
And away the Flouds did goe.
From the Deepe a voice was heard;
And his Hands on high he rear'd.

8

Both the Sunne and Moone made stay,
And remoou'd not in their Spheares:
By thine Arrowes light went they,
By thy brightly-shining Spheares:
Thou in wrath the Land didst crush,
And in rage the Nations thresh.

9

For thy Peoples safe reliefe,
With thy Christ for aid wentst thou:
Thou hast also pierc't the Chiefe
Of the sinfull Houshold through;
And displaid them, till made bare
From the Foot to Necke they were.

10

Thou, with Jauelines of their owne,
Didst their Armies Leader strike,
For, against me they came downe,
To deuoure me, wherle-wind like.
And they ioy in nothing more,
Then vnseene to spoile the Poore.

11

Through the Sea thou madst a way,
And didst ride thy Horses there,
Where great heapes of Waters lay,
I, the newes thereof did heare:
And the voice my Bowels shooke;
Yea, my Lips a quiu'ring tooke.

12

Rottennesse my bones possest:
Trembling feare possessed me,
That troublous day might rest:
For, when his approches be
On-ward to the People made,
His strong Troups will them inuade.

13

Bloomelesse shall the Fig-tree be:
And the Vine no fruit shall yeeld:
Fade shall, then, the Oliue-tree:
Wheat shall none be, in the Field,
Neither in the Fold, or Stall,
Flocke, or Heard continue shall.

14

Yet, the LORD my ioy shall be;
And, in him I will delight:
In my GOD that sauеth me;
GOD the LORD, my only might,
Who, my Feet so guides, that I
Hinde-like, pace my Places high.

The *Hymnes* of the *New-Testament*.

THese fiue that next follow, are the *Hymnes* of the *New-Testament*. Betweene which, and the *Songs* of the *Old Testament*, there is great difference. For, the *Songs* of the *Old Testament* were either Thanksgiuings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else, *Hymnes* prophetically foreshewing those Mysteries which were to be accomplished at the comming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old-Testament*, and perfectly fulfilled in the *New*. Therefore, these Euangelicall *Hymnes* are more excellent then such as are meerely Propheticall; In regard, the Possession is to be preferred before the Hope; and the End before the Meanes of obtaining it.

Magnificat. Luk. 1.46.

THe *blessed Virgin* Marie *being saluted by the Angel* Gabriel, *and hauing by the* Holy-Ghost *conceiued our Redeemer* Iesus Christ *in her wombe, was made fruitfull also, in her Soule, by the ouershadowing of that* Holy-Spirit: *and thereupon, brought forth this Euangelicall and Propheticall* Hymne. *Wherein, three things are principally obseruable. First, she praiseth God for his particular mercies and fauours towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed vnto the Seed of* Israel, *according to what was promised to* Abraham. *This is the first Euangelicall* Song: *and was indited by the Holy-Ghost, not only to be the blessed* Virgines Thanksgiuing; *but to be sung by the whole* Catholike Church *also, (whom she typically personated) to praise God for our Redemption, and Exaltation. And therefore, it is worthily inserted into the* Liturgie, *that it may be perpetually and reuerently sung.*

SONG. XXXII.

Sing this as the third Song.

THat magnifi'de the LORD may be,
My Soule now vndertakes;
And in the God that saueth me,
My Spirit merrie makes.
For, he vouchsafed hath to view
His Handmaides poore degree.
And loe, All Ages that ensue,
Shall blessed reckon me.

2

Great things for me Th'Almightie does,
And holy is his Name:
From Age to Age he mercy showes
On such as feare the same.

He, by his Arme declar'd his might:
And this to passe hath brought,
That now the Proud are put to flight,
By what their hearts haue thought.

3

The Mightie plucking from their seat;
The Poore he placed there:
And for the Hungry takes the meat
From such, as Wealthy are.
But, minding Mercy, he hath show'd
His Seruant Isr'el grace:
As he to our Forefathers vow'd;
To Abraham, and his Race.

Benedictus. *Luk.* 1. 68.

ZAcharie *the Priest, being (vpon the Birth of his Son) inspired with the knowledge of our Redeemer Incarnation; sung the second Euangelicall* Hymne: *In which, two things are especially considerable. First, he blesseth God, because, through the comming of* Christ, *all the promises made vnto the* Patriarches *and* Prophets *were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne* Sonne, *who was sent before to prepare the way of the* Lord. *This Song, the* Church *hath worthily inserted into the* Liturgie *also, and we ought therefore to sing it reuerently in memoriall of our* Sauiours *Incarnation; and to praise God, both for the fulfilling of his promises: and that Euangelicall Preparation, which he vouchsafed by sending his* Fore-runner.

SONG. XXXIII.

Sing this as the third Song.

1

BLest be the God of Israel:
For he his people bought,
And in his seruant Dauid's house,
Hath great Saluation wrought.
As by his Prophets he foretold,
Since time began to be:
That from our Foes we might be safe,
And from our Haters free.

2

That he might shew our Fathers grace,
And beare in minde the same,
Which by an Oath, he vow'd vnto
Our Father Abraham;
That from our Aduersaries freed,
We serue him feareless might,
In righteousnesse, and holinesse,
Our life time in his sight.

3

And (of the Highest) thee, oh Child!
The Prophet, I declare,
Before the Lord, his face to goe;
His comming to prepare.
To teach his People how they shall,
That safetie come to know,
Which by remission of their sinnes,
He doth on them bestow.

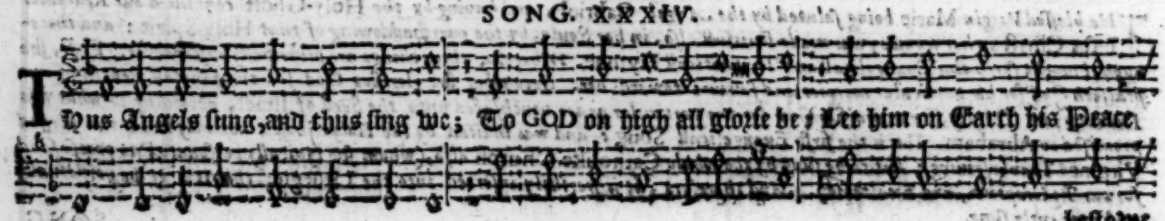
4

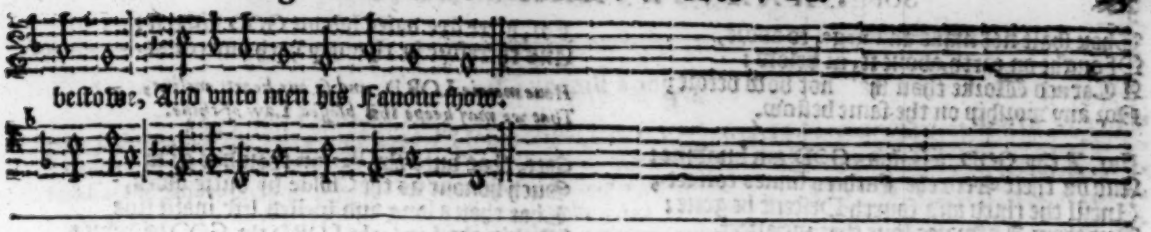
For, it is through the tender loue,
Of God alone, whereby,
That Day-Spring hath to visit vs,
Descended from on high;
To light them who in darkenesse sit,
(And in Deaths shade abide,)
And in the blessed way of Peace
Their wandring Feete to guide.

The Song of Angels. *Luke* 2. 13.

THis *is the third Euangelicall* Song *mentioned in the* New Testament; *and it was sung by a Quire of* Angels *(at the Birth of our blessed Sauiour* Iesus Christ) *whose reioycing shall be made compleat by the redemption of mankinde. In this* Song *they first glorifie God, and then proclaime that happie Peace and reconciliation, which his sonnes Natiuitie should bring vnto the World, reioycing therein; and in that vnspeakable* good will, *and deare* Communion, *which was thereby established betweene the* God-head, *the* Manhood, *and* Them. *We therefore ought to ioyne with them in this* Song, *and sing it often to praise God, and quicken Faith and Charitie in our selues.*

SONG. XXXIV.





Nunc Dimittis. *Luke* 2. 29.

THE fourth Euangelicall Hymne *is this of* Simeon; *who being in expectation of the comming of the* Messias (*which according to* Daniels 70. *weekes, was in those daies to be accomplished*) *it was reuealed vnto him, that he should not die till he had seene* Christ. *And accordingly, he comming into the* Temple *by the Spirits instigation* (*when he was presented there as the Law commanded*) *both beheld and embraced his* Redeemer. *In this* Song *therefore he glorifieth God, for the fulfilling of his promise made vnto him; and ioyfully confesseth* Iesus Christ, *before all the people. In repeating this* Hymne, *we ought also to confesse our* Redeemer. *For* Simeon *was as it were the* Churches *Speaker: and hath for vs expressed the thankefull ioy, wherewithall we should be filled, when God enlightens vs with the knowledge and spirituall vision of our* Sauiour.

SONG. XXXV.

Sing this as the third Song.

GRant now in peace, (that by thy leaue)
I may depart, oh Lord:
For, thy Saluation seene I haue,
According to thy word.

That which prepared was by Thee,
Before all Peoples sight,
Thy Israels Renowne to be:
And to the Gentiles Light.

The Song of *Moses*, and the Lambe, *Reu.* 15. 3.

THE fifth and last Song, *recorded in the* New Testament *is this, called by S.* Iohn, The Song of *Moses* and the Lambe; *being indeede, the effect of that* Triumph Song, *which the* Saints, *and blessed* Martyrs *shall sing vnto the honour of that* Lambe *of God which taketh away the sinnes of the world, when they haue gotten the victorie ouer Antichrist. This* Hymne, *the members of the true* Church *may sing to Gods glory, and the increase of their owne comfort, when they perceiue the power of the Almightie any way manifested vpon that Aduersarie. It may be repeated also amid our greatest persecutions; to strengthen our Faith, and remember vs, that whatsoeuer we suffer, there will come a day, wherein we shall haue cause to make vse of this* Hymne *with a perfect reioycing.*

SONG. XXXVI.

Sing this as the 13. Song.

1

OH, thou Lord, thou God of might,
(Who dost all things worke aright)
Whatsoe're is done by thee,
Great and wondrous prooues to be.

2

True thy waies are, and direct,
Holy King, of Saints elect.
And (oh therefore) who is there,
That of thee, retaines no feare?

3

Who is there that shall deny,
Thy great Name to glorifie?
For thou Lord, and thou alone,
Art the perfect Holy-one:

4

In thy presence, Nations all
Shall to adoration fall.
For, thy iudgements now appeare
Vnto all men what they are.

Here end the Hymnes *of the* New Testament.

The X. Commandements. *Exod.* 20.

ALthough the Decalogue *be not originally in* verse; *yet among vs it hath beene heretofore vsually sung: because therefore it may be a meanes to present these Precepts somewhat the oftner to remembrance, make them the more frequently repeated, and stirre vp those who sing and heare them, to the better performance of their duties. They are here also inserted, and fitted to be sung.*

SONG. XXXVII.

Sing this as the fourth Song.

THe Great Almightie spake; And thus said he;
I am the LORD thy GOD; and I alone
From cruell Egypts thraldome set thee free:

And other GODS but Mee thou shalt haue none.
Haue mercie LORD, *and so our hearts enclyne,*
That we may keepe this blessed Law of thine.

Thou shalt not make an Image, to adore,
Of ought on earth, aboue it, or below:
A Carued Worke thou shalt not bow before;
Nor any worship on the same bestow.

For, I thy GOD, a iealous GOD am knowne:
And on their Seed the Fathers sinnes correct,
Untill the third and fourth Descent be gone:
But them I alwaies loue that me affect.

Haue mercie LORD, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

The Name of GOD thou neuer shalt abuse,
By swearing, or repeating it in vaine:
For, him that doth his Name prophanely vse,
The LORD will as a guiltie one arraigne.

Haue mercy LORD, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

To keepe the Sabbath holy, beare in minde,
Sixe daies thine owne affaires apply thou to:
The seu'enth is GODS owne day, for rest assign'd,
And thou no kinde of worke therein shalt doe.

Thou, nor thy Childe, thy Seruant, nor thy Beast;
Nor he that Guest-wise with thee doth abide:
For, after sixe daies labour GOD did rest:
And therefore he that day hath sanctified.

Haue mercie LORD, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

See, that vnto thy Parents thou doe giue
Such honour as the Childe by dutie owes,
That thou a long and blessed life maist liue
Within the Land, the LORD thy GOD bestowes.

Haue mercie LORD, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

Thou shalt be warie that thou no man slay:
Thou shalt from all Adulterie be cleare:
Thou shalt not Steale anothers Good away:
Nor witnesse false against thy Neighbour beare.

Haue mercie LORD, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

With what is thine remaining well appaid:
Thou shalt not couet what thy Neighbours is,
His House, nor Wife, his Seruant, Man, nor Maide,
His Oxe, nor Asse, nor any thing of his.

Thy mercy LORD, *thy mercie let vs haue,*
And in our hearts these Lawes *of thine ingraue.*

The Lords Prayer. *Math. 6. 7.*

THE Lords Prayer *hath beene auntiently, and vsually sung also; and to that purpose was heretofore both translated and paraphras'd in* Verse; *which way of expression (howsoeuer some weake iudgements haue condemned it) doth no whit disparage or misbeseeme a* Prayer. *For,* Dauid *made many prayers in* verse: *And, indeede, measured words were first deuised and vsed, to expresse the Praises of God, and Petitions made to him.* Yea, *those are the ancient and proper subiects of* Poesie, *as appeares throughout the Sacred writ, and in the first humane Antiquities.* Verse, *therefore, dishonours not diuine Subiects: But those men doe prophane and dishonour* Verse, *who abuse it in vaine and more prophane expressions. The scope and vse of this Prayer is so frequently treated of, that I thinke I shall not needs to insist thereon in this place.*

SONG. XXXVIII.

Sing this as the third Song.

OVr Father which in heauen art;
We sanctifie thy Name:
Thy Kingdome come: Thy will be done
In heau'n and earth the same:
Giue vs this day our Daily bread:
And vs Forgiue thou so;
As we on them that vs offend,
Forgiuenesse doe bestow:
Into Temptation lead vs not;
But vs from euill free.
For, thine the Kingdome, power, and praise,
Is, and shall euer be.

The Apostles Creed.

THE effect and vse of this Creed is so generally taught, that this Preface need not be enlarged: And as touching the singing and versifying of it; that which is said in the Preface to the Lords Prayer *may serue for both.*

SONG. XXXIX.

IN GOD the Father I beleeue;
Who made all Creatures by his Word;
And true beleefe I likewise haue
In Iesus Christ, his Sonne, our LORD:
Who by the Holy Ghost conceiu'd,
Was of the Virgin Marie borne:
Who meekely Pilat's wrongs receiu'd,
And crucified was with scorne.

Who di'de, and in the graue hath laine:
Who did the lowest Hit descend:
Who on the third day rose againe,
And vp to heauen did ascend.

Who at his Fathers right-hand there,
Now throned sits, and thence shall come,
To take his seate of Iudgement here;
And giue both quicke and dead their doome.

I, in the Holy Ghost beleeue,
The holy Church Catholike too,
(And that the Saints Communion haue,)
Undoubtedly beleeue I doe.

I well assured am likewise,
A Pardon for my sinnes to gaine;
And that my Flesh from death shall rise,
And euerlasting life obtaine.

&c.

A Funerall Song.

THe first Stanza *of this* Song *is taken out of S.* Iohns *Gospel*, Cap. 11. Vers. 25. 25, 26. *The second* Stanza. Iob 19. 26, 27. *The third* Stanza, 1. Tim. 6. 7. *and* Iob 1. 21. *The last* Stanza, Reuel. 14. 13. *And in the order of* Buriall *appointed by the Church of* England *it is appointed to be sung or read as the Minister pleaseth: That therefore it may be the more conueniently vsed either way, according to the* Churches *appointment, it is here turned into Lyricke* Verse. *It was ordained to comfort the Liuing, by putting them in minde of the Resurrection, and of the happinesse of those, who die in the faith of* Christ Iesus.

SONG. XL.

Sing this as the ninth Song.

1

I Am the Life (the LORD thus saith)
The Resurrection is through me;
And whosoe're in me hath Faith,
Shall liue, yea though now dead he be:
And he for euer shall not die,
That liuing doth on me relie.

2

That my Redeemer liues I ween,
And that at last I rais'd shall be
From Earth, and, couer'd with my skin
In this my Flesh, my GOD shall see.
Yea, with these Eies, and these alone,
Tho' I my GOD shall looke vpon.

3

Into the World we naked come,
And naked backe againe we goe:
The LORD our wealth receiue we from,
And he doth take it from vs too:
The LORD both wils, and workes the same;
And blessed therefore be his Name.

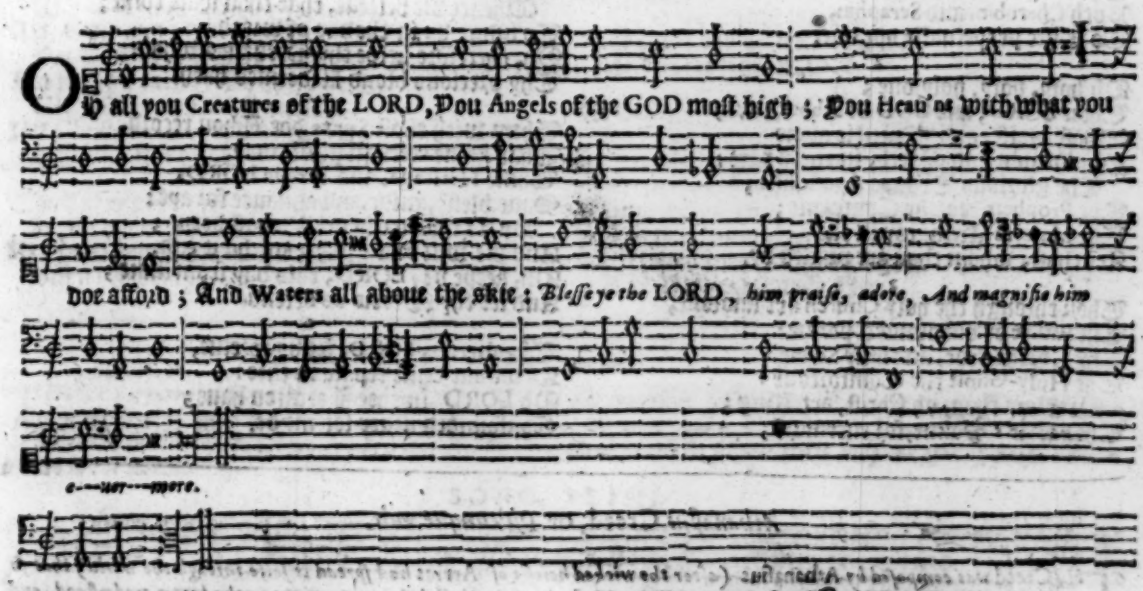
4

From Heau'n there came a voice to me,
And this it wil'd me to record;
The Dead from henceforth blessed be,
The Dead that dieth in the LORD:
The Spirit thus doth likewise say;
For, from their Workes at rest are they.

The Song of the three Children.

THis Song *hath beene anciently vsed in the* Liturgie *of the* Church, *as profitable to the stirring vp of Deuotion; and for the praise of God. For, it earnestly calleth vpon all Creatures, to set forth the glorie of their Creator, euen Angels, Spirits, and reasonable Creatures, with those also that are vnreasonable, and vnsensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obedience which Beasts, and insensible Creatures continue towards God, according to the Law imposed at their Creation; men might be prouoked to remember the honour and praise, which they ought to ascribe vnto their* Almighty Creator, *as well as all his other Creatures.*

SONG. XLI.



Of God you euerlasting Powres,
Sunne, Moone, and Starres, so bright that show;
You soking Deawes, you dropping Showres;
And all you Winds of God that blow:
Blesse ye the LORD, *him praise, adore,*
And magnifie him euermore.

1
Thou Fire, and what doth heat containe;
Cold Winter, and thou Summer faire;
You bluttering Stormes of *Haile*, and Raine;
And thou the Frost-congealing Ayre:
Blesse ye the LORD, *him praise, adore,*
And magnifie him euermore.

4
Oh praise him both you Ice and Snow;
You Nights and Dayes, doe you the same,
With what or Darke or Light doth show;
You Cloudes, and ev'ry shining Flame:
Blesse ye the LORD, *him praise, adore,*
And magnifie him euermore.

5
Thou Earth, you Mountaines, and you Hils,
And whatsoeuer thereon growes;
You Fountaines, Riuers, Springs, and Rils;
You Seas, and all that ebbes, or flowes:
Blesse ye the LORD, *him praise, adore,*
And magnifie him euermore.

6
You Whales, and all the Water yeelds;
You of the Feather'd airy-breed;
You Beasts and Cattle of the fields;
And you that are of humane seed:
Blesse ye the LORD, *him praise, adore,*
And magnifie him euermore.

7
Let Israel the LORD confesse;
So let his Priests, that in him trust;
Him let his Seruants also blesse;
Yee, Soules and Spirits of the Just:
Blesse ye the LORD, *him praise, adore,*
And magnifie him euermore.

8
You blessed Saints, his praises tell;
And you that are of humble heart,
With Ananias, Misael;
And Azarias (bearing part)
Blesse ye the LORD, *him praise, adore,*
And magnifie him euermore.

The Song of S. *Ambrose*, or *Te Deum*.

This Song, *commonly called* Te Deum, *or the* Song *of S.* Ambrose, *was repeated at the baptizing of S.* Augustine. *And (as it is recorded) was composed at that very time by those two Reuerend Fathers, answering one another, as it were by immediate inspiration. It is one of the most auncient* Hymnes *of the Christian* Church, *excellently praising and confessing the blessed* Trinitie; *and therefore is daily and worthily made vse of in our* Liturgie, *and reckoned among the Sacred* Hymnes.

SONG. XLII.

Sing this as the 44. Song.

1
WE praise Thee GOD, we knowledge thee,
To be the LORD, for euermore:
And the eternall Father we,
Throughout the earth, doe thee adore:
All Angels, with all powers within
The compasse of the Heauens high;
Both Cherubin, and Seraphin,
To Thee perpetually doe crie.

2
Oh holy, holy, holy-one;
Thou LORD, and GOD of Sabboth art;
Whose praise, and Maiestie alone
Fils Heau'n and Earth, in euery part:
The glorious Troupe Apostolike;
The Prophets worthy Companie;
The Martyrs Armie royall eke
Are thoir, whom thou art praised by.

3
Thou through the holy Church art knowne,
The Father of vnbounded powre:
Thy worthy, true, and only Sonne:
The Holy-Ghost the Comfortour:
Of Glory thou, oh Christ, art King;
The Father's Sonne, for euermore;
Who men from endlesse Death to bring,
The Virgins wombe dust not abhorre.

4
When Conquerour of Death thou wert,
Heau'n to the Faithfull openedst thou;
And in the Fathers glorie art
At Gods right-hand enthroned now:
Whence we beleeue, that thou shalt come;
To iudge vs in the day of wrath.
Oh, therefore helpe thy Seruants, whom
Thy precious blood Redeemed hath.

5
Them with those Saints doe Thou record,
That gaine eternall glorie may.
Thine Heritage, and People LORD,
Saue, blesse, guide, and aduance for aye:
By vs thou daily prais'd hast beene;
And we will praise Thee without end.
Oh, keepe vs, LORD, this day from sinne;
And let thy Mercie vs defend.

6
Thy mercie, LORD, let vs receiue,
As we our trust repose in thee:
Oh LORD, in thee I trusted haue;
Confounded neuer let me be.

Athanasius Creed, or *Quicunque vult*.

This Creed *was composed by* Athanasius *(after the wicked heresie of* Arrius *had spread it selfe through the world) that so the Faith of the* Catholike Church, *concerning the Mysterie of the blessed* Trinitie, *might be the better vnderstood, and professed, to the ouerthrow and preuenting of* Arianisme, *or the like heresies. And to the same purpose it is appointed to be said or sung vpon certaine daies of the yeere, in the Church of* England.

SONG.

SONG XLIII.

Sing this as the third Song.

THose that will med be must hold,
The true Catholike Faith,
And keepe it wholly, if they would
Escape eternall death.
Which Faith a Trinitie adores
In One; and One in Three:
So, as the Substance being one,
Distinct the Persons be.

2

One Person of the Father is,
Another of the Sonne;
Another of the Holy Ghost,
And yet their Godhead one:
Alike in glorie; and in their
Eternitie as much:
For, as the Father, both the Sonne,
And Holy-Ghost is such.

3

The Father vncreate, and so
The Sonne, and Spirit be:
The Father he is Infinite;
The other two as He.
The Father an Eternall is,
Eternall is the Sonne:
So is the Holy-Ghost; yet, these
Eternally but One.

4

Nor say we there are Infinites,
Or vncreated Three,
For, there can but one Infinite,
Or vncreated be.
So Father, Sonne, and Holy-Ghost;
All three Almighties are;
And yet, not three Almighties tho,
But only One is there.

5

The Father likewise GOD and LORD:
And GOD and LORD the Sonne;
And GOD and LORD the Holy Ghost,
Yet GOD and LORD but One.
For though each Person by himselfe,
We GOD and LORD confesse:
Yet Christian Faith forbids that we
Three GODS or LORDS professe.

6

The Father not begot, nor made;
Begot (not made) the Sonne;
Made, nor begot, the Holy-Ghost,
But a Proceeding-One.
One Father, not three Fathers then:
One only Sonne, not three;
One Holy-Ghost we doe confesse,
And that no moe they be.

7

And lesse, or greater then the rest,
This Trinitie hath none;
But they both Coeternall be,
And equall eu'ry one.
He therefore that will saued be,
(As we haue said before)
Must One in Three, and Three in One)
Beleeue, and still adore.

8

That Iesus Christ incarnate was,
He must beleeue with this;
And how that both the Sonne of GOD,
And GOD and Man he is.
GOD, of his Fathers substance pure;
Begot ere Time was made;
Man of his Mothers substance borne,
When Time his fulnesse had.

9

Both perfect GOD, and perfect Man,
In Soule, and flesh, as we:
The Fathers equall being God:
As Man, beneath is He.
Though God and Man; yet but one Christ:
And to dispose it so,
The Godhead was not turn'd to Flesh,
But Manhood tooke thereto.

10

The Substance vn-confus'd; He one
In Person doth subsist:
As Soule and body make one Man;
So God and Man is Christ.
Who suffred, and went downe to Hell,
That we might saued be;
The third day he arose againe,
And Heau'n ascended he.

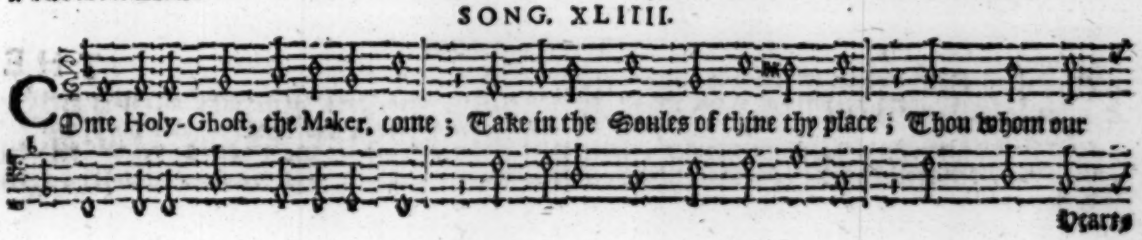
11

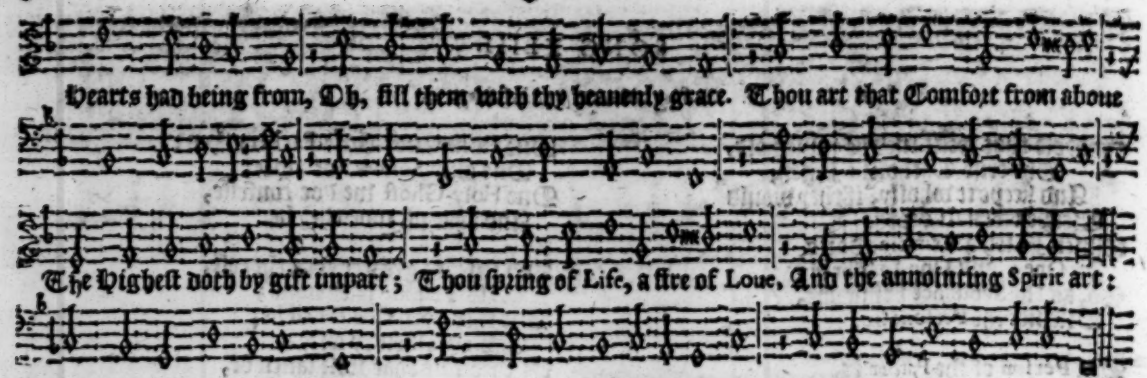
At God the Fathers right-hand, there
He sits; and at the Doome,
He to adiudge both quicke and dead,
From thence againe shall come.
Then all men with their Flesh shall rise,
And he account require.
Well doers into Blisse shall goe,
The Bad to endlesse Fire.

Veni Creator.

This is a very ancient Hymne *composed in* Latine Rime, *and commonly called* Veni Creator; *because those are the first words of it. By the Canons of our* Church *it is commanded to be said or sung at the Consecration of* Bishops, *and at the Ordination of* Ministers, *&c. It is therefore here translated sillable for sillable, and in the same kind of measure which it hath in the* Latine.

SONG. XLIIII.





2

Thou in thy Gifts art manifold,
GODS right-hand finger thou art, LORD:
The Fathers promise made of old;
Our tongues enritching by the Word.
Oh! giue our blinded Senses Light;
Shed Loue into each heart of our,
And grant the Bodies feeble-plight,
May be enabled, by thy powre.

3

Farre from vs driue away the Foe,
And let a speedie Peace ensue;
Our Leader also be, that so
We euery danger may eschew.
Let vs be taught the blessed Creed
Of Father, and of Sonne, by Thee:
And how from Both thou dost proceed,
That our Beleefe it still may be.

To Thee, the Father, and the Sonne;
(Whom past, and present Times adore)
The One in Three, and Three in One,
All glorie be for euermore.

Here ends the first part of the Hymnes, *and* Songs *of the* Church.

THE

THE SECOND PART OF THE *Hymnes* and *Songs* of the CHVRCH.

Euerie thing hath his Season, saith the *Preacher*, *Eccl.* 3. And S. *Paul* aduiseth, that all things should be done *Honestly*, in *Order*, and to *Edification*, 1. *Cor.* 14. Which Counsell the *Church* religiously heeding (and how by obseruation of *Times*, and other circumstances, the memories and capacities of weake people were the better assisted;) It was prouided, that there should be Annuall *Commemorations* of the principall *Mysteries* of our Redemption: And certaine particular daies were dedicated to that purpose, as nigh as might be ghessed (for the most part) vpon those very seasons of the yeare, in which the seuerall *Mysteries* were accomplished. And, indeede, this is not that Heathenish or Idolatrous heeding of *Times*, reprehended in *Isaiah* 47. Nor such a Iewish or superstitious obseruation of *Daies*, and *Moneths*, and *Times*, and *Yeares*, as is reproued by S. *Paul*, *Gal.* 4. Nor a toleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warrantable obseruation, profitably ordained, that things might be done in order, that the vnderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the deuotion might be the more stirred vp.

It is true, that *we ought to watch euery houre*: But if the *Church* had not by her authoritie appointed set daies and houres to keepe vs awake, in some of vs, would hardly watch one houre. And therefore, those who haue zeale according to knowledge, doe not only religiously obserue the *Churches* appointed *Times*; but doe by her example voluntarily also appoint vnto themselues certaine daies, and houres of the day for Christian exercises. Neither can any man suppose this commendable obseruation of *Feasts* (neither burthensome by multitude, nor superstitious by institution) to be an abridgement of Christian libertie, who, as he ought to doe, beleeueth, that *the Seruice of God is perfect freedome*. We perswade not, that one day is more holy then another in his owne nature: but admonish that those be reuerently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied, that euen those who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheless often apprehend the *Mysteries* of *Christs Natiuitie* and *Passion*, vpon the daies of commemorating them, much more feelingly then at other times; and that they forgee also some other *Mysteries* altogether, vntill they are remembred of them by the distinction, and obseruation of times vsed in the *Church*.

These things considered; and because there be many, who through ignorance rather then obstinacie, haue neglected the *Churches* ordinance in this point, here are added (to those Songs of the *Church*, which were either taken out of the *Canonicall Scriptures*, or anciently in vse) certaine other spirituall *Songs* and *Hymnes* appropriated to those Daies and Occasions which are most obseruable throughout the yeere. And before each seuerall *Hymne* is prefixed a breefe Preface also to declare their vse, and the purpose of each *Commemoration*. That such, who haue heretofore through ignorance contemned the *Churches* Discipline therein, might behaue themselues more reuerently hereafter, and learne not to speake euill of those things they vnderstand not.

Aduent Sunday.

THE Aduent *is that for* Christmas, *which* Iohn Baptist *was to* Christ (*euen a Fore-runner for* Preparation:) *And it is called the* Aduent (*which signifieth* Comming) *Because the* Church *did vsually from that time vntill the* Natiuitie *commemorate the seuerall commings of* Christ, *and instruct the people concerning them. Which* Commings *are these, and the like: His* Conception *by which he came into the* Virgins *wombe: His* Natiuitie, *by which he came (as it were) further into the world: His comming to* Preach *in his owne* Person: *His comming by his* Ministers: *His comming to* Ierusalem: *The comming of the* Holy Ghost: *His* Spirituall *comming which he vouchsafeth into the hearts of euery Regenerate Christian: And finally, that last* Comming *of His, which shall be vnto* Iudgement, *&c. All which* Commings *are comprehended in these three; His Comming* to men, into men, *and* against men: *to men, by His* Incarnation; *into men, by* Grace; *against men, to* Iudgement.

SONG. XLV.

Sing this as the 9. Song.

1

When Iesus Christ incarnate was,
To be our Brother then came he:
When into vs he comes by grace,
Then his beloued Spouse are we:
When he from Heau'n descends agen,
To be our Iudge returnes he then.

2

And then, despaire will those confounds,
That his first Commings nought regard;

And those, who till the Trumpet sound,
Continue their Leasures unprepard:
Curst be those pleasures, try they may,
Which drowne the thought of this away.

3

The Iewes abiected yet remaine,
That his first Aduent heeded not;
And those fiue Virgins knockt in vaine,
Who to prouide them oyle forgot:
But safe and blessed those men are,
Who for his Commings doe prepare.

4

O let vs therefore watch and pray,
His times of visiting to know;
And liue so furnisht, that we may
With him vnto his wedding goe:
Yea, though at midnight he should call,
Let vs be ready, Lampes, and all.

5

And so prouide before that Feast,
Which Christ his comming next doth minde,
That he to come, and be a Guest
Within our hearts, may pleasure finde:
And we bid welcome with good cheere
That Comming, which so many feare.

6

Oh come, LORD Iesu, come away;
(Yea, though the world it should deterre)
O let thy Kingdome come we pray,
Whose comming most too much deterre:
And grant vs thereof such foresight,
It come not like a Theefe by night.

Christmas Day.

This Day is worthily dedicated to be obserued in remembrance of the blessed Nativitie *of our Redeemer* Iesus Christ. *At which time it pleased the Almightie* Father *to send his onely begotten* Sonne *into the world for our sakes; And by an vnspeakeable vnion to ioyne in one person* God *and* Man, *without confusion of Natures, or possibilitie of separation. To expresse therefore our thankefulnesse, and the ioy we ought to haue in this loue of God: there hath beene anciently, and is yet continued in* England *(aboue other Countries) a neighbourly and plentifull hospitallitie, in inuiting and (without inuitation) receiuing vnto our well furnisht Tables, our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and encrease of amitie and freehearted kindnesse among vs: But most of all to the refreshing of the bowels of the Poore (being the most Christianest of such* Festiuals) *Which charitable, and good* English *custome, hath of late beene seasonably readuanced by his* Maiesties *gratious care, in commanding our* Nobilitie *and* Gentrie *to repaire (especially at such times) to their Country* Mansions.

SONG. XLVI.

1

AS on the Night before this happie Morne,
A blessed Angel vnto Shepheards told,
Where (in a Stable) he was poorely borne,
Whom, nor the earth, nor Heau'n of heau'ns can hold
Through Bethlem rung
This newes at their returne;
Yea, Angels sung,
That God with vs was borne:
And they made mirth, because we should not mourne.

CHORVS.

Their Angels Carols sing we then,
To God on high all glory be,
For Peace on earth bestoweth he,
And sheweth Fauour vnto men.

2

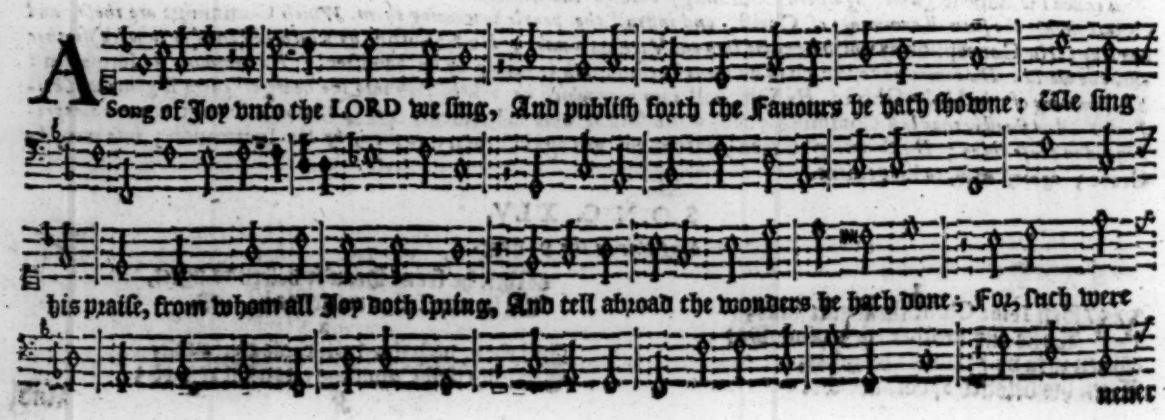
This fauour Christ vouchsafed for our sake,
To buy vs Thrones, he in a Manger lay. (take,
Our weakenes tooke, that we his strength might
And was disrob'd, that he might vs aray;
Our flesh he wore,
Our Sinne to weare away.
Our Curse he bore,
That we escape it may:
And wept for vs, that we might sing for aye.

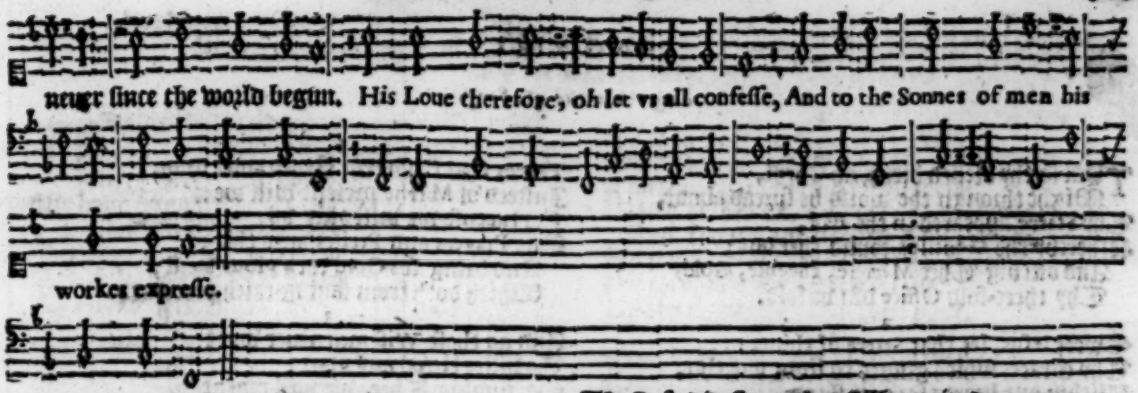
CHORVS.

With Angels therefore sing agen;
To God on high all glorie be;
For Peace on Earth bestoweth he;
And sheweth fauour vnto Men.

Another for Christmas Day.

SONG. XLVII.





2

As on this Day, the Sonne of God was borne:
The blessed Word was then incarnate made;
The Lord, to be a Seruant held no scorne;
The Godhead was with humane nature clad;
And Flesh, a Throne aboue all Angels had.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

3

Our Sinne, and Sorrowes on himselfe he tooke,
On vs, his blisse and goodnesse to bestowe.
To visit Earth, he Heaven a while forsooke:
And to aduance vs High, descended low;
But with the sinfull Angels dealt not so.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

4

A Maide conceiu'd, whom Man had neuer knowne:
The Fleece was moistned where no raine had beene;
A Virgin shee remaines, that had a Sonne:
The Bush did flame that still remained greene;
And this befell, when God with vs was seene.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

5

For sinfull man all this to passe was brought,
As long before the Prophets had foretspoke:
So, he that first our shame and ruine wrought,
Once bruz'd our heele, but now his head is broke;
And he hath made vs whole, who gaue that stroke.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

6

The Lambe hath plaid deuouring wolues among.
The Morning Starre of Iacob doth appeare.
From Iesses roote our Tree of Life is sprung,
And all Gods words (in him) fulfilled are.
Yet we are slacke his praises to declare.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

The *Circumcision*, or *New-yeares* Day.

THE Church *solemnizeth this* Day, *commonly called* New-yeares-Day, *in memoriall of our* Sauiours Circumcision; *that remembring how when he was but eight daies old, he began to smart, and shed his blood for vs, we might praise him for the same; and that with due thankefulnesse, considering how easie a* Sacrament *he hath left vs (instead of that bloodie one which the Law enioyned, we might be prouoked to bring forth the fruits of* Regeneration.

SONG. XLVIII.

Sing this as the 44. Song.

THis Day thy flesh, oh Christ, did bleed,
Mark't by the Circumcision knife:
Because the Law for mans misdeede,
Requir'd that Earnest of thy life.
Those droppes deuin'd that showre of blood,
Which in thine Agonie began;
And that great showre forethew'd the Flood,
Which from thy Side the next day ran.

2

Then, through that milder Sacrament,
Succeeding this; thy Grace inspire;
Yea, let thy smart make vs repent,
And circumcized hearts desire.
For, he that either is baptiz'd,
Or, Circumciz'd in flesh alone,
Is, but as an vncircumciz'd,
Or as an vnbaptized-one.

3

The yeare anew we now begin,
And, outward gifts receiu'd haue we;
Renue vs also, Lord, within,
And, make vs New-yeares gifts for thee:
Yea, let vs with the passed Yeare,
Our old affections cast away;
That wee New Creatures may appeare,
And, to redeeme the Tyme assay.

Twelfe Day, or the *Epiphanie*.

TWelfe Day, *otherwise called the* Epiphanie, *or the day of* Manifestation, *is celebrated by the* Church, *to the praise of God, and in memoriall of that blessed and admirable discouerie of our* Sauiours *birth, which was vouchsafed vnto the* Gentiles *shortly after it came to passe. For, as the* Shepheards *of the* Iewes *were warned thereof, and directed to the place by an* Angel *from heauen. So the* Magie *of the* Gentiles *receiued the same particular notice of it, by a* Starre *in the East, that both* Iewes *and* Gentiles *might be left inexcusable, if they came not to his Worship. This day is obserued also in commemoration of our Sauiours* Baptisme, *and of his first miracle in* Canan, *by which he was likewise manifested to be the Sonne of God.*

SONG. XLIX.

Sing this at the 41. Song.

1
That to thy blessed birth, oh Christ,
Might through the world be spread about,
Thy Starre appeared to the East,
Whereby the Gentiles found thee out;
And offring Thee Myrrhe, Incense, Gold,
Thy three-fold Office did unfold.

2
Sweet Iesus, let that Starre of thine,
Thy Grace, which guides to finde out thee,
Within our hearts for ever shine,
That thou of vs found out maist be;
And thou shalt be our King therefore,
Our Priest, and Prophet evermore.

3
Teares that from true Repentance drop,
Instead of Mirrhe present will we:
For Incense we will offer up
Our Prayers and Praises unto thee;
And bring for Gold each pious Deed;
Which doth from saving faith proceed.

3
And as those Wisemen never went
To visite Herod any more:
So, finding Thee, we will repent
Our courses follow'd heretofore;
And that we homeward may retire,
The Way by Thee, we will enquire.

The Purification of *S. Marie* the Virgin.

According to the time appointed in the Law of Moses, *the blessed Virgin* S. Marie *reckoned the daies of* Purification, *which were to be observed, after the birth of a male Childe. And then, as the Law commanded, presented both her* Sonne, *and her appointed* Offring *in the* Temple. *Partly therefore, in commemoration of that her true obedience to the* Law; *and partly to memorize that presentation of our* Redeemer (*which was performed by his blessed* Mother, *at her* Purification) *this Anniversarie is worthily observed.*

SONG. L.

Sing this at the ninth Song.

1
NO doubt but Shee that had the grace,
Thee in her wombe, oh Christ, to beare,
And did all woman-kinde surpasse,
Was hallow'd by thy being there,
And where the Fruit so holy was,
The Birth could no pollution cause.

2
Yet in obedience to thy Lawe
Her Purifying-rites were done,
That we might learne to stand in awe,
How from thine ordinance we runne:
For, if we disobedient be
Unpurified Soules have we.

3
Oh, keepe vs, Lord, from thinking vaine,
What by thy word thou shalt command:
Let vs be sparing to complaine,
On what we doe not understand;
And guide thy Church, that Shee may still
Command according to thy will.

4
Vouchsafe, that with one joynt consent
We may Thy praises ever sing:
Preserve thy seamelesse Roabe unrent,
For which, so many Lots doe sling.
And grant, that being purified
From sinne, we may in love abide.

5
Moreover, as thy Mother went
(That holy, and thrise blessed Maide)
Thee in thy Temple to present.
Which perfect humane flesh arraide:
So, let vs offer'd up to Thee,
Replenisht with thy Spirit be.

6
Yea, let thy Church, our Mother deare,
(Within whose wombe new-borne we be)
Before thee at her time appeare,
To give her Children up to Thee;
And take for purified things,
Her, and that Offring which Shee brings.

The first day of *Lent*.

THE observation of Lent *is a profitable institution of the* Church, *not abridging the Christian libertie of meates, but intended for a meanes to helpe to set the spirit at libertie from the flesh. And therefore this* Fast *consisteth, not altogether in a formall forbearance of this or that food, but in a true mortification of the bodie. For, abstinence from flesh onely (wherein we ought to be obedient also to the higher powers) more tendeth to the encrease of plentie and well ordering things in the* Common-wealth, *then to a spirituall* Discipline. *Because, it is apparant we may over-pamper our selves, as well with what is permitted, as with what is forbidden. This commendable observation (which every man ought to observe, so farre forth as he shall be able, and his spirituall necessitie requires) was appointed; partly to commemorate our* Saviours *miraculous fasting, whereby he satisfied for the gluttonie of our first* Parents; *And (at this season) partly to coole our wanton bloud, which at this time of the yeare is apt est to be inflamed with evill concupiscences: and partly also, to prepare us the better, both to meditate the passion of our* Saviour, *which is alwaies commemorated about the end of* Lent, *and, to fit us to receive the blessed* Sacrament *of his last Supper, to our greater comfort.*

SONG

SONG. LI.

Sing this as the 44. Song.

1

THy wondrous Fasting to record,
And our rebellious flesh to tame,
A holy Fast to thee, Oh Lord,
We haue intended in thy name;
Oh sanctifie it we thee pray,
That we may thereby honour Thee:
And, so dispose vs, that it may
To our aduantage also be.

2

Let vs not grudgingly abstaine;
Nor secretly the Gluttons play;
Nor openly, for glorie vaine,
Thy Churches ordinance obey:
But, let vs Fast as thou hast taught,
Thy rule obseruing in each part,
With such intentions as we ought,
And with true singlenesse of heart.

3

So thou shalt our Deuotions blesse,
And make this holy Discipline
A meanes that longing to suppresse,
Which keepes our will so crosse to thine:
And, though our strictest Fastings faile,
To purchase (of themselues) thy Grace;
Yet they, to make for our auaile,
By thy deseruings shall haue place.

4

True Fasting helpfull oft hath beene,
The wanton flesh to mortifie:
But, takes not off the guilt of sinne:
Nor, can wee merit ought thereby:
It is thine abstinence, or none,
Which merit fauour for vs must:
For, when our glorioust workes are done,
Wee perish, if in them wee trust.

The *Annuntiation* of *Mary*.

THE Church *hath dedicated this Day to memorize the* Annuntiation *of the blessed Virgin S.* Mary, *who was about this time of the yeare saluted by the Angell* Gabriel: *and we ought to sanctifie it with praising God for that vnexpressable mystery of our Sauiours Conception, which was the happie newes the holy Angell brought vnto his Mother. Nothing in the World is more worthy to be spoken of then this fauour; and yet nothing more vnspeakeable.*

SONG. LII.

Sing this as the 44. Song.

OVr hearts, Oh blessed God encline,
Thy true affection to embrace,
And that humilitie of thine
Which for our sakes vouchsafed was.
Thy Goodnesse teach vs to put on,
As with our Nature thou wert clad,
And so to minde what thou hast done,
That we may praise Thee and be glad.

2

For thou not onely held'st it meet,
To send an Angell from aboue,
An humble Maide on earth to greet,
And bring the Message of thy loue.
But, laying (as it were) aside
Those Glories none can comprehend,
(Nor any mortall eyes abide)
Into her Wombe thou didst descend.

3

Bestow thou also thy respect,
On our despis'd and low degree;
And LORD, oh doe not vs neglect,
Though worthy of contempt we be:
But, through thy Messengers prepare,
And hallow so our hearts, we pray,
That (thou conceiued being there)
The fruits of Faith bring forth we may.

Palme Sunday.

PAlme Sunday *is so called, by reason it was vpon that day, in which* Iesus *riding to* Ierusalem *(according to the Prophets) the people strowed the way for him with their Garments, and the Branches of the* Palme-trees. *And indeed, it was in a manner the day of* Proclaiming *him King, as the Friday following was the day of his* Coronation. *Worthily therefore is it commemorated. And many excellent Mysteries are thereby brought to remembrance, which but for this* Anniuersarie, *most would forget, and many perhaps neuer come to know.*

SONG. LIII.

Sing this as the third Song.

1

WHen Iesus to Ierusalem,
(And there to suffer) rode;
The People all the way for him,
With Palme and Garments strow'd.
And though he did full meekely ride,
And poorely on an Asse.
Hosanna to the King, they cride,
As he along did passe.

His glorie, and his royall right
(Eu'n by a power diuine)
As if in worldly pomps delight,
Through pouerty did shine:
And though the greater sort did frowne,
He exercis'd his power,
Till he himselfe did lay it downe,
At his appointed houre.

3
Possession of his House he got;
The Merchants thence expel'd;
And, though the Priests were mad therat;
His Lectures there he held.
Oh how should any be so dull,
To doubt who this might be!
When they did things so wonderfull,
And workes so mightie see.

4
Lord, when to vs thou drawest nigh,
Instruct vs Thee to know;
And to receiue Thee ioyfully,
How meane so e're in show:
Yea, though the rich and Worldly wise,
When we thy praises sing,
Both Thee and vs, therefore, despise,
Be thou approu'd our King.

Thursday before *Easter.*

As vpon this Day our Blessed Saviour, *eating the* Passeouer *with his* Disciples, *Instituted the blessed Sacrament of his* Last Supper. *Afterward he washed their feet; prayed for them, and for all the faithfull generation; instructed them; comforted them; warned them of what should come to passe, both concerning themselues and his owne death and resurrection; promised to send them a* Comforter, *and expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agonie; which hauing ouercome, he was that night betrayed and forsaken of all his* Disciples. *In commemoration of which passages, the* Church *holds this yearely assembly, that our pious affections towards our* Redeemer, *may be stirred vp to his glory and our comfort.*

SONG. LIV.

Sing this as the ninth Song.

1
A Holy Sacrament this day,
To vs thou didst, O Lord, bequeath;
That by the same prefigure we may
Ableft memoriall of thy Death;
Whereof, oh let vs so partake;
We may with thee one Body make.

2
Thy Holy Supper being done,
(The last which thou vouchsafedst here)
By Thee, the feet of euery one
Of thy Disciples washed were;
To which Humilitie of thine,
Our haughtie mindes doe thou encline.

3
The rest of that day thou didst vse,
To pray, to comfort, and aduise;
None might (when thou wert gone) abuse
Thy Friends, or make of them a prize;
Yet, when thy pleasure thou hadst said;
By one of thine thou wert betraide.

4
And lo, that night they all did flie,
Who sat so kindly by thy side;
Eu'n he, that for thy loue would die,
With Oathes and Curses thee deni'd:
Which to thy Soule more nigh did goe,
Then all the wrongs thy Foes could doe.

5
Sweet Iesus teach vs to conceiue,
How neere vnto thy heart it stroke,
When thy Beloued Thee did leaue,
And thou didst backe vpon him looke.
We may hereafter nigh Thee keepe,
And, for our past denials weepe.

6
Yea, let each passage of this day,
Within our hearts be grauen so,
That minde them we for euer may,
And still thy promise trust vnto:
So our affections shall to thee
In life, and death vnchanged be.

Friday before *Easter.*

This Day we commemorate the insufferable Passion of Iesus Christ, *our blessed Redeemer; who was at this season of the yeare despightfully crucified by* Pilate, *and the* Iewes. *Euery day we ought seriously to thinke vpon it by our selues: But this day we ought to meete about it in the publike* Assemblies, *that we might prouoke each other to compunction of heart, to renew the memorie of it; and to moone those that haue not yet taken notice thereof, to come along with vs, to heare the story of his vnmatcheable sorrow, who for the loue of vs tooke vpon himselfe those punishments which our wickednes deserued.*

SONG. LV.

Sing this as the 24. Song.

YOu that like heedlesse Strangers passe along,
As if nought here concerned you to day;
Draw nigh and heare the saddest Passion Song,
That euer you did meet with in your way:
So sad a Story ne're was told before,
Nor shall there be the like for euermore.

2
The greatest King that euer wore a Crowne,
More then the basest Vassall was abus'd;
The truest Louer that was euer knowne,
By them he lou'd was most vnkindly vs'd:
And he that liu'd from all transgressions cleare,
Was plagu'd for all the sinnes that euer were.

3
Eu'n They, in pittie of whose fall hee wept,
Wrought for his ruine, whilst he sought their good;
And watched for him when they should haue slept,
That they might quench their malice in his blood:
Yet (whē their bonds for him he could haue thrown)
To saue their liues, he daign'd to loose his owne.

Those,

4
Those, in whose hearts compassion should haue beene
Insulted o're his poore afflicted soule;
And those, that nothing ill in him had seene,
(As guilty) him accus'd of treason foule:
Nay, Him (that neuer had one idle thought)
They, for blaspheming, vnto Iudgment brought.

5
Where, some to aske him vaine demands begin,
And, some to make a sport with him dentit:
Some, at his answeres and behauiour grinne;
And some doe spit their filth into his eies:
Some giue him blowes, some mock, & some reuile;
And he (Good heart) sits quiet all the while.

6
Oh, that where such a throng of men should be,
No heart was found so gentle to relent!
And that so good and meeke a Lambe as He,
Should be so vs'd, and yet no teare be spent!
Sure, when once malice fills the heart of man,
Nor stone nor steele can be so hardned than.

7
For, after this, his cloaths from him they stript,
And then, as if some Slaue this Lord had beene,
With cruell Rods and Scourges him they whipt,
Till wounds were ouer all his bodie seene:
In purple clad, and crowned too with thorne
They set him forth, and honord him in scorne.

8
And when they saw him in so sad a plight,
As might haue made a flintie heart to bleed,
They not a whit recanted at the sight;
But in their hellish fury did proceed:
Away with him, Away with him, they said,
And, Crucifie him, Crucifie him crude.

9
A Crosse of Wood that huge and heauy was,
Vpon his bloody shoulders next they lay;
Which onward to his Execution place,
He carri'd, till he fainted in the way:
And, when he thither weake and tired came,
To giue him rest they nail'd him to the same.

10
Oh! could we but the thousandth part relate,
Of those Afflictions which they made him beare,
Our hearts with passion would dissolue thereat,
And we should sit and weepe for euer heare;
Nor should we glad againe hereafter be,
But that we hope in glorie him to see.

11
For, while vpon the Crosse he pained hung,
And was with soule tormentings also griev'd;
(Farre more then can be told by any tongue,
Or, in the hearts of mortals be conceiu'd)
Those, for whose sake he vnderwent such paine,
Reioyc't thereat, and held him in disdaine.

12
One offerd to him Vineger, and Gall;
A second did his pious workes deride;
To dicing for his roabs did others fall;
And many mock't him when to God he cride:
Yet he, as they his paine still more procur'd,
Still lou'd, and for their good the more endur'd.

13
But, though his matchlesse Loue immortall were,
It was a mortall Bodie he had on,
That could no more then mortall Bodies beare;
Their malice therefore did preuaile thereon:
And loe, their vtmost fury hauing tride;
This Lambe of God gaue vp the ghost and dy'de.

14
Whole Death, though cruell vnrelenting Man,
Could view, without bewailing or affright;
The Sunne grew darke; the Earth to quake began;
The Temple vaile did rend asunder quite:
Yea, hardest Rockes therewith in peeces brake:
And Graues did open, and the Dead awake.

15
Oh therefore, let vs all that present be,
This Innocent with mooued soules embrace:
For, this was our Redeemer, this was he,
Who thus for our vnkindnesse died was;
Eu'n He, the cursed Iewes, and Pilate slew,
Is he alone, of whom all this is true.

16
Our sinnes of spight were part of those that day,
Whose cruell whips & Thornes did make him smart;
Our Lusts were those that tyr'd him in the Way;
Our want of Loue was that which pierc't his Heart:
And still when we forget, or sleight his paine;
We crucifie and torture him againe.

Easter-Day.

THis Day *is solemnized in memoriall of our* Sauiours *blessed* Resurrection *from the dead: Vpon which (as the Members with the Head) the* Church *began her ioyfull triumph ouer Sinne, Death, and the Diuell: And hath therefore appointed, that to record this* Mysterie, *and to stirre vp thankefull reioycings in our hearts, there should be an annuall* Commemoration *thereof: And that we might in Charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the increase of Charitie one towards another, and to the confirmation of a true ioy in our selues.*

SONG. LVI.

Sing this as the 44 Song.

1
THis is the Day the LORD hath made,
And therein ioyfull we will be;
For, from the blacke infernall shade,
In triumph backe return'd is He:
The snares of Satan, and of Death,
He hath victoriously vndone,
And fast in Chaines he bound them hath,
His triumph to attend vpon.

2
The Graue, which all men did detest,
And held a Dungeon full of feare,
Is now become a Bed of rest,
And no such terrors finde we there.
For, Iesus Christ hath tooke away
The horror of that loathed Pit;
Eu'n euer since that glorious day,
In which himselfe came out of it.

3

His Mockings, and his bitter Smarts,
He to our praise and ease doth turne,
And all things to our ioy conuarts,
Which he with heauie heart hath borne:
His broken Flesh is now our Food,
His Blood he shed, is euer since,
That Drink, which doth our soules most good,
And that which shall our foulnesse clense.

4

Those Wounds so deepe, and borne so wide,
As in a Rock, our shelters are;
That, which they pierced through his side,
Is made a Doue hole for his Deare;
Yea, now we know, as was foretold,
His Flesh did no corruption see;
And that Hell wanted strength to hold
So strong, and one so blest as he.

5

Oh, let vs praise his Name therefore,
(Who thus the vpperhand hath wonne)
For, we had else, for euermore
Beene lost, and vtterly vndone:
Whereas this Fauour doth allow,
That we with boldnesse thus may sing;
Oh Hell, where is thy conquest now?
And thou (oh Death) where is thy sting?

Ascension Day.

After Iesus Christ *was risen from the dead, and had many times shewed himselfe vnto his* Disciples, *he was lifted from among them, and they beheld him ascending vp into Heauen, till a Cloud tooke him out of their sight: In memorie of which* Ascension, *and to praise God for so exalting the* humane Nature, *to his owne glorie, and our aduantage, the* Church *worthily celebrated this* Day, *and hath commended the obseruation thereof to her* Children.

SONG. LVII.

Sing this as the third Song.

TO GOD, with heart and cheerefull voice,
A Triumph-Song we sing;
And with true thankfull hearts reioyce,
In our Almighty King;
Yea, to his glory we record,
(Who were but dust and clay)
What honour he did vs afford,
On his ascending day.

2

The Humane Nature, which of late,
Beneath the Angels was;
Now raised from that meaner state,
Aboue them hath a place:
And at mans feet all Creatures bow,
Which through the whole world be;
For, at GODS right-hand throaned now,
In glory sitteth He.

3

Our LORD, and Brother, who hath on
Such flesh, as this we weare,
Before vs vnto heauen is gone,
To get vs places there;
Captiuity was captiu'd then,
And he doth from aboue
Send ghostly presents downe to men,
For tokens of his loue.

4

Each Dore and Euerlasting Gate,
To him hath lifted beene;
And in a glorious wise thereat,
Our King is entred in;
Whom if to follow we regard,
With ease we safely may;
For he hath all the meanes prepar'd,
And made an open way.

5

Then follow, follow on a pace,
And let vs not forgoe
Our Captaine, till we win the place,
That he hath stald vnto:
And for his honour, let our voice
A shout so hearty make,
That Heauen may at our mirth reioyce,
And Earth, and Hell may shake.

Pentecost or *Whitsunday*.

After our Saviour *was ascended, the fiftith day of his Resurrection, and iust at the* Iewes *Feast of* Pentecost, *the* Holy Ghost (*our promised Comforter*) *was sent downe vpon the* Disciples *assembled in* Ierusalem, *appearing in a visible forme and miraculously filling them with all manner of Spirituall gifts and knowledge, tending to the diuine worke they had in hand Whereby, they being formerly weake and simple men, were immediately enabled to resist all the Powers of the Kingdome of* Darkenesse, *and to lay those strong Foundations, vpon which the Catholike* Church *now standeth, both to the Glorie of* God *and our Saluatio. In remembrance therefore of that great miraculous Mysterie this* Day *is solemnized.*

SONG. LVIII.

Sing this as the third Song.

PRecedeing faithfull in thy Word,
And iust in all thy waies,
We doe acknowledg thee, oh LORD,
And therefore giue thee praise:
For, as thy promise thou didst passe,
(Before thou went'st away)
Sent downe thy Holy Spirit was,
At his appointed day.

2

While thy Disciples in thy Name,
Together did retire,
The Holy Ghost vpon them came,
In Cloven Tongues of Fire,

That

That in their calling they might be
Confirmed from Above,
As thou wert, when he came on thee,
Descending like a Doue.

Whereby those men that simple were,
And fearefull till that howre,
Had knowledge at an instant there,
And boldnesse arm'd with power;
Receiuing gifts so manifold,
That (since the world begun)
A wonder seldome hath been told,
That could exceede this one.

4
Now also blessed Spirit, come;
Vnto our Soules appeare;
And of thy Graces showre thou some
On this Assembly here:
To vs thy Doue-like meekenesse lend,
That humble we may be,
And on thy Siluer wings ascend,
Our Sauiour Christ to see.

5
Oh, let thy Cloven Tongues, we pray,
So rest on vsrayen,
That both thy Truth confesse we may,
And teach it other men.
Moreouer, let thy heauenly Fire
(Enflamed from aboue)
Burne vp in vs each vaine desire,
And warme our hearts with loue.

6
Vouchsafe thou likewise to bestow
On vs thy sacred Peace,
The stronger may in vnion grow,
And in debates decrease;
Which Peace though many yet contemne,
Reformed let them be,
That we may (LORD) haue part in them,
And they haue part in thee.

Trinitie Sunday.

After Arrius and other Hereticke had broached their damnable Fancies, whereby the Faith of many concerning the Mysterie of the blessed Trinitie was shaken, diuers good men laboured in the rooting out of those pestilent Opinions. And it was agreed vpon by the Church, that some particular Sunday in the yeare should be dedicated to the memorie of the holy Trinitie, and called Trinitie Sunday, that the name might giue the people occasion to enquire after the Mysteria. And moreouer (that the Pastor of each seuerall Congregation might be yeerely remembred to treat thereof as necessitie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publikely that Day. In some Countries they obserued this Institution on the Sunday next before the Aduent: and in other place the Sunday following Whitsunday, as in the Church of England.

SONG. LIX.

Sing this at the ninth Song.

1
Those, oh, thrice holy Three in One,
Who seeke thy Nature to explaine,
By rules to humane Reason knowne,
Shall find their labour all in vaine;
And in a Shell they may intend,
The Sea, as well, to comprehend.

2
What therefore no man can conceiue,
Let vs not curious be to know;
But, when thou bid'st vs to beleeue,
Let vs obey, Let Reason goe:
Faith's obiects true, and surer be,
Then those that Reasons eies doe see.

3
Yet, as by loking on the Sunne,
(Though to his substance we are blind)
And by the course we see him runne,
Some Notions we of him may find:
So, what thy Brightnesse doth conceale,
Thy Word, and Workes in part reueale.

4
Most glorious Essence, we confesse
In Thee (whom by our Faith we view)
Three Persons, neither moe nor lesse,
Whose workings them distinctly shew:
And sure we are, those Persons Three
Make but one GOD, and thou art He.

5
The Sunne a Motion hath we know,
Which Motion doth beget vs Light;
The heat proceedeth from those two,
And each doth proper acts delight:
The Motion drawes out Time a Line,
The Heate doth warme, the light doth shine.

6
Yet, though the Motion, Light, and Heate,
Distinctly by themselues we take;
Each in the other hath his seat,
And but one Sunne we see they make:
For, whatsoe're the One will doe,
He workes it with the other Two.

7
So, in the God-head there is knit
A wondrous threefold True-loue-knot,
And perfect Vnion fastens it,
Though Flesh and blood perceiue it not,
And what each Person doth alone,
By all the Trinitie is done.

8
Their Worke they ioyntly doe pursue,
Though they their Offices diuide;
And each one by himselfe hath due
His proper Attributes beside:
But one in Substance they are still;
In Vertue one, and one in Will.

9
Eternall all the Persons be,
And yet Eternall ther's but One;
So likewise Infinite all Three,
Yet Infinite but One alone:
And neither Person aught doth misse,
That of the God-heads Essence is.

10
In Vnitie and Trinitie,
Thus, oh Creator, we adore
Thy euer-praised Deitie,
And thee confesse for euermore,
One Father, one begotten Sonne,
One Holy-Ghost, in God-head one.

Sunday in generall.

SVnday *is our naturall appellation, the* Sabbath *the Hebrew terme, and the* Lords day *the Christian Name, whereby we entitle Gods* Seauenth day; *and (if wilfull affectation be auoided) either Name is alterable. It is a portion of Time sanctified by God immediately vpon the World created, and by the diuine Law dedicated to the perpetuall obseruance of the honour of our Creator: And though some things accidentall pertinent to the obseruation thereof, haue beene changed, yet that which is essentiall therunto is vnchangeable. Our* Sauiour *hath by his Resurrection, as hallowed so vnto vs that, which we now obserue instead of the Iewish Sabbath; which being the day whereon he rested in the Graue, the obseruation thereof, and of all other Iewish Ceremonies was buried with him: because they were to continue but till the accomplishment of those things whereof they were* Types. *This is that day wherein our* Redeemer *began (as it were) his* Eternall rest, *after he had finished the worke of our Reparation, and conquered death, the last that was to be destroyed. This day we ought therefore to sanctifie, according to Gods first institution: Not* Iewishly, *that is, by a strict or meere outward abstaining from the seruile workes of the body onely, according to the letter: But* Christianly; *to wit, in spirit and truth, both inwardly, and outwardly, so far forth as creating our bodies and soules; that we may with a sanctified pleasure, (and as much as may be without wearisome) spend that day to the glory of God, according to his commandement, and the* Churches *direction; wherein the vse of bodily Labours and exercises, whensoeuer (without respect to sensuall, or couetous ends) a rectified conscience shall perswade vs, that the honour of* God, *the charity we owe to our* Neighbours, *or an vnfeigned necessity requires them to be done.*

SONG. LX.

Sing this as the 44. Song.

SEe where, oh Lord, the world to make,
And set all Creatures in aray,
Euen all the leasure thou would'st take,
And then did'st rest the seauenth day:
That day thou therefore hallowed hast,
And rightly by a law diuine;
(Which till the end of time shall last)
The seauenth part of Time is thine.

2

Then, teach vs willingly to giue
The tribute of our dayes to Thee;
By whom we now both moue, and liue,
And haue attain'd to what we be.
For, of that Rest, which by thy Word
Thou hast beene pleased to enioyne,
The profit all is ours, oh LORD,
And but the praise alone is thine.

3

Oh, therefore let vs not content,
To rob thee of thy Sabbath-day;
Nor rest with carnall Rest content,
But sanctifie it all we may;
Yea, grant that we from sinfull strife,
And all those workes thou dost detest,
May keepe a Sabbath all our life,
And enter thy Eternall rest.

S. *Andrewes* day.

THE *holy Church celebrateth this day to glorifie God for that fauour which he vouchsafed vnto her by the calling and ministry of blessed* Andrew *his Apostle; and, that by the remembrance of his readinesse to follow, and preach Christ, both the honourable and Christian memoriall, due to an Apostle, might be preserued, and we stirred vp also to the imitation of his forwardnesse in our seuerall callings, aduancing Gods honour and Gospel: In which generall sence euery the meanest Christian hath a kinde of Apostleship, to build vp (not only in himselfe, but in others also) the Temple of the liuing God, and to encrease and establish the kingdome of Christ.*

SONG. LXI.

Sing this as the 44. Song.

AS blessed Andrew on a day,
By fishing did his liuing earne,
Christ came, and called him away,
That he to fish for men might learne;
And no delay thereat he made,
Nor questions fram'd of his intent,
But quite forsaking all he had,
Along with him, that call'd, he went.

2

Oh, that we could so ready be,
To follow Christ when he doth call!
And that we could forsake, as he,
Those Nets that we are snar'd withall:
Or would this Fisherman of men,
(Who set by all he had so light)
By his obedience shewed then,
(And his example) winne vs might.

3

But Precepts and Examples faile,
Till thou thy grace, Lord, adde thereto;
Oh grant it, and we shall preuaile,
In whatso'ere thou bid'st vs doe:
Yea, we shall then that blisse conceiue,
(Which in thy Scripture we may finde;
And for thy sake be glad to leaue
Our Nets, and all we haue behind.

Saint *Thomas* day.

THis *Day was set apart by the Church, that it might be sanctified to the praise of God for his holy Apostle S.* Thomas, *by whose preaching the Christian generation was multiplyed: and that we might strengthen the beliefe we haue of our Sauiours* Rede-

undeniable Resurrection, by taking an yearely occasion to refresh our memories with that part of the Euangelicall story, which mentioneth both this Apostles doubting, and the confirmation of his faith by a sensible demonstration.

SONG. LXII.

Sing this as the ninth Song.

1

WHen Christ was risen from the dead,
And Thomas of the same was told,
He would not credit it, he sed,
Though he himselfe should him behold,
Till he his wounded hands had eyde,
And thrust his fingers in his side.

2

Which triall he did undertake,
And Christ his frailtie did permit,
By his distrusting sure to make
Such others as might doubt of it:
So we had right, and he no wrong;
For by his weakenesse both are strong.

3

Oh blessed God, how wise thou art!
And how conformdest thou thy Foes!
Who their temptations best convert,
To worke those ends which they oppose:
When Sathan seekes our faith to shake,
The firmer he the same doth make.

4

Thus whatsoe're he tempts vs to,
His disadvantage let it be;
Yea, make those very sinnes we doe,
The meanes to bring vs neerer thee:
Yet let vs not to ill consent,
Though coloured with a good intent.

S. Stephens day.

STephen *was one of the seaven Deacons, mentioned, Act. 6. and the first Martyr of* Iesus Christ; *whose Truth having powerfully maintained by dispute, he constantly sealed it with his blood.* The Church *therefore hath appointed this Anniuersary in remembrance thereof, that so God might perpetually be glorified for the same; and the story of his Martyrdome the oftner mentioned to the encouragement and direction of other men in their Trials.*

SONG. LXIII.

Sing this as the fourth Song.

LORD, with what zeale did thy first Martyr breath
Thy blessed truth, to such as him withstood!
With what stout minde embraced he his death!
A holy witnesse sealing with his blood!
The praise is thine, that him so strong did it make,
And blest is he, that dyed for thy sake.

2

Unquenched loue in him appeard to be,
When for his murtherous Foes he did entreat:
A piercing eye made bright by faith had he,
For he beheld thee in thy Glory set;
And so dinnou'd his patience he did keepe,
He di'de, as if he had but fallen asleepe.

3

Our luke-warme hearts with his hot zeale inflame,
So Constant, and so Louing, let vs be;
So let vs liuing glorifie thy Name;
So let vs dying fixe our eyes on thee:
And when the sleepe of Death shall vs o'ertake,
With him to life eternall vs awake.

S. Iohn the Euangelist.

THis day *is celebrated by the Church, to praise God for his blessed Euangelist, and beloued Disciple S. Iohn, who hath been an admirable instrument of his glory, and the Churches instruction; For, the Mystery of the Sacred Trinitie, and the Diuinitie of Christ, is by him most plainly expresst in his writings, among many other great Mysteries and excellent Doctrines concerning our Redemption; for which we are bound particularly to honour God, and worthily stirred vp thereunto by this annuall* Commemoration.

SONG. LXIIII.

Sing this as the 44. Song.

TEach vs by his example, LORD,
For whom we honour thee to day,
And grant his witnesse of thy Word,
Thy Church enlighten euer may:
And, as beloued, oh Christ, he was,
And therefore leaned on thy breast,
So let vs also in thy grace,
And in thy sacred bosome rest.

2

Into vs breath that Life diuine,
Whose Testimony he intends;
About vs cause thy Light to shine,
That which no Darknes comprehends:
And let that euer-blessed Word,
Which all things did create of nought,
Anew create vs now, oh LORD,
Whose ruine sin hath almost wrought.

3

Thy holy Faith we doe protest,
Vs to thy Fellowship receiue;
Our Sinnes we heartily confesse,
Thy pardon therefore let vs haue:
And, as to vs thy Seruant gives,
Occasion thus to honour thee;
So also let our words and liues
As lights and guides, to others be.

Innocents day.

King Herod understanding that a King of the Iewes was borne in Bethlem-Iuda; (and fearing that by him he might be dispossessed) he murthered all the yong infants of that Circuit, in hope among them to haue slaine Iesus Christ: *But he was sent into* Egypt *by Gods speciall appointment; and so the Tyrants fury preuented vaine. In honour therefore of the almightie providence, the Church celebrateth this Day; To put vs in minde also, how vainely the Diuell and his members rage against Gods decrees; and, that the cruell slaughter of those poore Infants may neuer be forgotten. Which is in a large sense, may be called a Martyrdome: yet is it in the remembrance of the cause (being for Christ) and in the nature of the fact, though not in the intention of the minde. And so in proper sence doth S.* Stephen *call the first Martyr of that Band.*

SONG. LXV.

Sing this as the 44 Song.

1

That rage wherof the Psalme doth say,
Why are the Gentiles growne so mad:
Appear'd in part vpon that day,
When Herod slaine the Infants had;
Yet (as it saith) they stormd in vaine;
(Though many Innocents they slew)
For, Christ they purpos'd to haue slaine,
Who all their Counsels ouerthrew.

2

Thus still vouchsafe thou to restraine
All Tyrants, Lord, pursuing thee;
Thus, let our vaile desires be slaine;
That thou mayst liuing in vs be:
So, whilst we shall enioy our breath,
We of thy late-ouer-Songs will frame;
And with those Innocents our death
Shall also glorifie thy Name.

3

In Type those many dy'de for One;
That One for many moe was slaine:
And what they felt in Act alone,
We did in will, and Act sustaine.
LORD, grant that what thou hast decreed,
In Will, and Act, we may fulfill;
And, though we reach not to the Deede,
From vs, oh GOD, accept the Will.

The conuersion of S. *Paul.*

Saint Paul, *as appeares, Act. 9. hauing beene a great persecuter of the Christian faith before his conuersion, was extraordinarily called to imbrace the same profession; euen as he proceeded in a Iourney purposely undertaken to suppresse the Truth: And so, of a Wolfe became afterward a Pastor, and the most laborious Preacher of* Iesus Christ: *Which mercy of God that we may still remember it to the praise of his name, and our owne comfort, the Church hath appointed an yearely Commemoration hereof.*

SONG. LXVI.

Sing this as the 44. Song.

1

A Blest Conuersion, and a strange,
Alas that, when Saul a Paul became;
And, Lord, for making such a change,
We praise and glorifie thy Name:
For whil'st he went from place to place,
To persecute thy Truth and Thee;
(And running to perdition was)
By powerfull grace cal'd backe was he.

2

When from thy Truth we goe astray,
(Or wrong it through our blinded zeale)
Oh come, and stop vs in the way,
And then thy Will to vs reueale;
That brightnesse shew vs from aboue,
Which proues the sensuall eye-sight blind;
And from our eyes those Scales remoue,
That hinder vs thy way to finde.

3

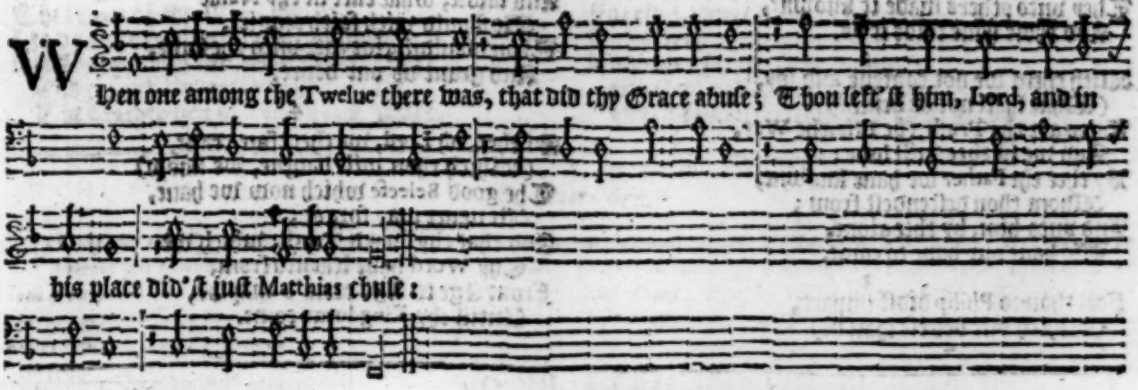
And as thy blessed seruant Paul,
When he a Conuert once became,
Exceeded thy Apostles all,
In paines-full preaching of thy Name;
So grant that those who liue in Sin
Exceeded others heretofore,
The start of them in Faith may winne,
Loue, serue, and honour thee the more.

S. *Matthias.*

Matthias was the Disciple which was chosen in the roome of Iudas Iscariot; *And his ordination is commanded to be obserued, that it might giue vs continuall occasion to praise God for his Iustice and Fauour. For his Iustice shewed in discouering, and not sparing* Iudas *the traytour, abusing his Apostleship: For his Fauour, declared in electing* Matthias *a faithfull Pastor of the Church. Moreouer, the remembrance of diuers other Mysteries are renued by the obseruation of this Day. And by taking occasion to reade publikely the storie of* Iudas *his Apostacie, men are put in minde, to consider what Iudgements hang ouer their heads, who shall abuse the diuine callings, &c.*

SONG.

SONG. LXVII.



So, if a Traytour doe remaine
Within thy Church to day;
To grant him true repentance daigne;
Or cast him out, we pray.

2

Though horned like the Lambe he show,
Or Sheepe-like clad he be,
Let vs his Dragon language know,
And Woolvish nature see;
Yea, cause the Lot to fall on those,
The charge of thine to take,
That shall their Actions well dispose,
And conscience of them make.

3

Let vs moreouer minde his fall,
Whose roome Matthias got;
So to beleeue, and feare withall,
That we forsake thee not:
For, Titles, be they ne're so high,
Or great; or sacred Place,
Can no mans Person sanctifie,
Without thy speciall grace.

Saint *Markes day.*

Saint Marke, *being one of the foure blessed* Euangelists, *by whose pen the Gospel of* Iesus Christ *was recorded, this day is purposely appointed, to praise God for those glad tidings he brought, and that we might honour him also with such a Christian Memoriall, as becommeth the Ambassadour of so great a King as our* Redeemer: *Which ciuill honour, due to the Saints of God, it is hoped none will deny them; nor conceiue such* Institutions *superstitious, or to haue beene purposed to an Idolatrous end.*

SONG. LXVIII.

Sing this as the 44. Song.

For those blest pen-men of thy Word,
Who haue thy holy Gospel writ,
We praise and honour Thee, oh Lord,
And our beleefe we build on it:
Those happy Tidings which it brings,
With ioyfull hearts we doe embrace,
And prize, aboue all other things,
That precious Token of thy grace.

2

To purchase what we hope thereby,
Our vtmost wealth we will bestow;
Yea, we our pleasures will denie,
And let our liues, and honours goe:
And, whomsoe're it commeth from,
No other Gospel we will heare;
No; though an Angel downe should come
From heau'n we would not giue him eare.

3

Our Resolutions, Lord, are such,
But in performance weake are we;
And the Deceauers craft is much;
Our Second therefore, thou must be:
So we assuredly shall know,
When any Doctrines we receaue,
If they agreeing be, or no,
To those, which we professed haue.

S. *Philip* and *Iacob.*

This Day is celebrated to the honour of God, *and the Christian memoriall of the two blessed Apostles,* Philip *and* Iacob: *At which time the* Church *taketh occasion to offer to our remembrance such Mysteries, as* Christ *deliuered vnto them, that we might the better consider them, receiue further instruction concerning them, and praise God, both for such his fauours, and for those instruments of his glory.*

SONG. LXIX.

Sing this as the third Song.

To thy Apostles thou hast taught,
What they, oh Christ, should doe;
And those things which beleeue they ought.
Of thee they learned to:

And that which thou to them hast showne,
Hath beene disposed thus:
They vnto others made it knowne,
And those haue tolde it vs.

2

With them we doe confesse and say,
(What shall not be denide)
Thou art the Truth, the Life, the Way,
And we in thee will bide:
By thee the Father we haue knowne,
Whom thou descendest from;
And vnto him, by thee alone,
We haue our hope to come.

3

For, thou to Philip didst impart,
(Which our beleefe shall be)
That thou within the Father art,
And, that he is in thee;
And saidst, what euer in thy Name
We should with faith require,
Thou wouldst giue eare vnto the same,
And grant vs our desire.

4

Of thee, oh Lord, we therefore crane,
(Which thou wilt daigne, we know)
The good Beleefe which now we haue,
We neuer may forgoe;
And that thy sacred Truth, which we
Thy Word haue learned from,
From Age to Age deriu'd may be,
Vntill thy Kingdome come.

S. *Barnabas* day.

THis Day is solemnized in commemoration of S. Barnabas, *a faithfull Disciple of Iesus Christ; and to honour God for the benefit vouchsafed to the Church by his Ministry: For he was a good man, full of the Holy Ghost, and of Faith, as* S. Luke *testifieth,* Act. 11. 24. *He was also by the Holy Ghosts immediate appointment (together with* Paul*) separated for the Ministry of the Gospel, and confirmed in the Apostleship by laying on of hands,* Act. 13. 2.

SONG. LXX.

Sing this at the 44. Song.

THy gifts and graces manifold,
To many men thou, Lord, hast lent;
Both now, and in the dayes of old,
To teach them faith, and to repent:
Thy Prophets thou didst first ordaine,
And they as Legats did appeare;
Then cam'st thy selfe, and in thy traine,
Apostles for attendants were.

2

For Legeir, when thou went'st away,
The Holy Ghost thou didst appoint;
And here, Successions, till this day,
Remaine of those he did annoint;
Yea, thou hast likewise so ordain'd,
That to make good what those haue taught,
An Army-Royall was maintain'd
Of Martyrs, who thy Battailes fought.

3

For those, and Him, for whom we thus
Are met, to praise thy Name to day,
We giue thee thankes, as they for vs,
That should come after them, did pray:
And by this duty we declare,
Our Faith assures, that they and we,
(In times diuided though we are)
Haue one Communion still with thee.

S. *Iohn Baptist.*

IOhn, *called the* Baptist, *was he (as Christ himselfe testifieth)* Luk. 7. 27. *who was promised to be sent before him to prepare his way, and by his Preaching and Baptisme the People were accordingly prepared to receiue him that was to follow. He was the true expected* Elias, *and slaine by* Herod, *for reproouing the Incest which the said* Herod *committed in taking his Brothers wife: That we might praise God therefore for this* Fore-runner *of our* Sauiour *(and by his example remember to prouide for his entertainment) the Church hath set apart this Day.*

SONG. LXXI.

Sing this at the ninth Song.

1

BEcause the world might not pretend
It knew not of thy Comming-Day,
Thou didst, oh Christ, before thee send
A Cryer, to prepare thy way:
Thy Kingdome was the Blisse he brought,
Repentance was the way he taught.

2

And that his Voice might not alone
Informe vs what we should beleeue,
His Life declar'd what must be done,
If thee we purpose to receiue:
His Life our patterne therefore make,
That we the course he tooke, may take.

3

Let vs not gad to Pleasures Court,
With fruitlesse toyes to feed the minde;
Nor to that Wildernesse resort,
Where Reeds are shaken with the winde:
But tread the Path he trod before,
That both a Prophet was, and more.

4

Clad in repentant Cloath of Haire,
Let vs, oh Christ, (to seeke out thee)
To those forsaken Walkes repaire,
Which of so few frequented be;
And true Repentance so intend,
That we our courses may amend.

5 Let

5
Let vs hereafter feed vpon
The Hony of thy Word diuine
Let vs the Worlds entilement shun,
Her Drugs, and her bewitching Wine;
And on our loynes (so loose that are)
The Leather-belt of Temp'rance weare.

6
Thus from thy Cryer let vs learne,
For thee, sweet Iesu, to prepare,
And others of their sinnes to warne,
How-euer for the same we fare:
So thou to Vs, and we to Thee
Shall when thou comm'st welcome be.

S. *Peters* day.

WE obserue this Day to the honour of God, and to the pious memorie of his blessed Apostle S. Peter, *that we may be thereby put in minde to be thankfull for those continuing fauours receiued by his Ministry; That Pastors also may make him their patterne in discharging the charge Christ committeth vnto them; That by considering his weakenesse, we may all learne not to presume on our owne strength; And that by his Christian example we may be taught to bewaile our escapes with bitter teares of true Repentance.*

SONG. LXXII.

Sing this at the 3. Song.

1
HOw watchfull need we to become,
And how deuoutly pray,
That thee, oh Lord, we fall not from,
Vpon our Tryall-day?
For, if thy great Apostle said,
He would not thee denie,
Whom he that very night denayd,
On what shall we relie?

2
For of our selues we cannot leaue
One pleasure for thy sake;
No, not one vertuous thought conceiue,
Till vs thou able make:
Nay, we not onely thee denie,
When persecutions be;
But, or forget, or from thee flie,
When peace attends on thee.

3
Oh! let those Prayers vs auaile,
Thou didst for Peter daigne,
That when our Foe shall vs assaile,
Vts labour may be vaine;
Yea, cast on vs those powerfull eyes,
That mou'd him to lament,
We may bemoane with bitter cries
Our follies, and repent.

4
And grant, that such as Him succeed,
For Pastors of thy fold,
Thy Sheepe and Lambes may guide and feed,
As thou appoint'st they should;
By his example speaking what
They ought in truth to say,
And in their liues confirming that
They teach them to obay.

S. *Iames* his day.

THis day we praise God for his blessed Apostle S. Iames, *the sonne of* Zebedeus, *who was one of those two that desired of Christ they might sit at his right hand, and at his left, in his kingdome, as the Gospel for the Day declareth: And by occasion of that ignorant petition (proceeding from their carnall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers; and that we are to taste the Cup of his Passion, before we can be glorified with him: So this holy Apostle did; For he was slaine by* Herod, *it is declared in the Epistle appointed for the Day.*

SONG. LXXIII.

Sing this as the 44. Song.

1
HE that his Father had forsooke,
And followed Christ at his commands,
By humane frailty ouertooke,
For Place and vaine preferment stands.
Till by his Master he was taught,
Of what he rather should haue care,
How vndiscreetly he had sought,
And what his Seruants honours are.

2
Whereby we finde how much adoe,
The best men haue this world to leaue;
How, when they wealth and Friends forgoe,
Ambitious aimes to them will cleaue:
And sure this Angell-sinne alpires,
In such men chiefly to reside,
That haue exilde those haute desires,
Which in the vulgar sort abide.

3
To thee, oh God, we therefore pray,
Thy humble minde in vs may dwell;
And charme that Fiend, of Pride away,
Which would thy Graces quite expell:
But, of all other those men keepe,
From this delusion of the Foe,
Who are the Shepheards of thy sheepe,
And should each good example show.

4
For, such as still pursuing be
That greatnesse, which the world respects,
Their strusle baseneſſe neither see,
Nor feele thy Spirits rare effects:
And doubtlesse they who most of all
Descend to serue both thee, and thine,
Are those, who in thy Kingdome shall
In Seats of greatest glory shine.

Saint

And that which thou to them hast showne,
Hath beene disposed thus;
They vnto others made it knowne,
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In such men chiefly to reside,
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Nor feele thy Spirits rare effects:
And doubtlesse they who most of all
Descend to serue both thee, and thine,
Are those, who in thy Kingdome shall
In Seats of greatest glory shine.

Saint

Saint Bartholomew.

THis day is consecrated to the honour of God, and the pious memory of his blessed Apostle S. Bartholomew, *that (as appeareth in the Epistle appointed for the day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confusion of the Churches aduersaries.*

SONG. LXXIV.

Sing this as the 9. Song.

1

EXceeding gracious fauours, Lord,
To thy Apostles hast thou showne;
And many wonders by thy Word,
And in thy Name, by them were done:
The Blinde did see, the dumbe could talke,
The Deafe did heare, the lame did walke.

2

They all diseases tooke away,
The dead to life they did restore;
Foule Spirits dispossessed they,
And Preach'd the Gospel to the poore:
The Church grew strog, thy faith grew plain,
Their Foes grew madde, and madde in vaine.

3

Oh! let their workes for euer be
An honour to thy glorious Name;
And by thy powre vouchsafe that we,
(Whom sin makes deafe, blinde, dumbe, & lame)
May heare thy word, and see thy Light,
And speake thy Truth, and walke aright.

4

Each deadly sickenesse of the soule,
Let thy Apostles Doctrines cure:
Let them expell those Spirits foule,
Which make vs loathsome and impure,
That we the life of Faith may gaine,
Who long time dead in sinne haue laine.

Saint Matthew.

SAint Matthew, *otherwise called* Leui, *was a* Publican, *that is, a* Custome-Gatherer: *From which course of life (being hatefull in those Countries) he was called to the* Apostleship, *and became also one of the foure* Euangelists. *To his religious memorie therefore, and to honour* God, *for the fauour vouchsafed (both to him and vs) by his Ministrie, this Day is obserued by the* Churches *Authoritie.*

SONG. LXXV.

Sing this as the 44. Song.

1

WHy should vnchristian censures passe
On men, or that which they professe?
A Publican Saint Mathew was,
Yet Gods beloued ne're-the-lesse,
And was elected one of Christs
Apostles, and Euangelists:

2

For, GOD doth not a whit respect
Profession, Person, or degree;
But maketh choice of his elect,
From euery sort of men that be,
That none might of his loue despaire,
But all men vnto him repaire.

3

For those, oh let vs therefore pray,
Who seeme vncalled to remaine;
Not shunning them, as cast away,
Gods fauour neuer to obtaine:
For some a while neglected are,
To stirre in vs more louing care.

4

And for our selues, let vs desire,
That we our Auarice may shunne,
When God our seruice shall require,
As this Euangelist hath done;
And spend the remnant of our dayes,
In setting forth our Makers praise.

Saint *Michael*, and all *Angels*.

THis Day we glorifie God for the victorie S. Michael, *and his* Angels *obtained ouer the* Dragon, *and his Angels: Whereby the* Church *is freed from being preuailed against by the furious attempts, or malitious accusations of the Diuell. This* Commemoration *is appointed also, to minde vs thankefully to acknowledge* Gods *mercie towards vs, in the daily Ministery of his* Angels, *who are said to pitch their Tents about his Children, and to defend them from the temptations and mischieuous practises of euill* Spirits, *watching euery moment for aduantage to destroy them: Which, if we often considered, and how there be armies of* Angels *and* Diuels, *night and day fighting for vs, and round about vs, we would become more carefull how we grieued those good* Spirits, *(who attend vs for our safetie) to the reioycing of them that seeke our destruction. By S.* Michael, *who was Prince of the good* Angels *(and termed by S.* Iude *an* Arch-Angell) *some vnderstand* Iesus Christ: *For he is indeed the principall* Messenger, *or* Angel *of our saluation, and the chiefe of the* Princes, *as holy* Daniel *called him; yea, to him alone this Name* Michael *(which signifieth, who is like God) doth most properly appertaine, seeing he onely is the perfect image of his* Father.

SONG. LXXVI.

Sing this as the 44. Song.

TO praise, oh GOD, and honour thee,
For all thy glorious triumphs won,
Assembled here this Day are we,
And to declare thy Fauours done:

Thou

Thou took'st that great Arch-Angels part,
With whom in Heau'n the Dragon fought,
And that good Armies friend thou wert,
That cast Him, and his Angels out:

2

Whereby we now in safetie are,
Our dangers all secured from;
For to encreasle thy glory here,
Thy Kingdome with great power is come:
And we need stand in dread no more,
Of that enraged Fiends delpight,
Who, in thy presence heretofore,
Accused vs both day and night.

3

In honour of thy blessed Name,
This Hymne of thanks we therefore sing;
And to thine euerlasting fame,
Through Heau'n thine endlesse praise shall ring
We praise thee for thy proper might,
And, Lord, for all those Angels too,
Who in thy Battels came to fight,
Or haue beene sent thy will to doe.

4

For, many of that glorious Troope,
To bring vs Messages from Thee,
From Heau'n vouchsafed haue to stoope,
And clad in humane shape to be;
Yea, we beleeue they watch and ward,
About our persons euermore,
From euill Spirits vs to guard;
And we returne thee praise therefore.

S. *Luke.*

This Day we memorize the benefit the Church *receiued by the blessed* Euangelist *S.* Luke, *a Physitian both for soule and body, and the first Ecclesiasticall* Hystoriographer: *For he was Author, not onely of that* Gospell *which beareth his Name; but also of that Booke called the* Acts of the Apostles, *and an* Eye-witnesse of most part of that which he hath written, remaining a constant companion of S. Paul *in his tribulations. Worthily therefore ought we to honour him with a Christian memoriall, and praise* God *for the grace vouchsafed vs by his meanes.*

SONG. LXXVII.

Sing this as the 44. Song.

IF those Physitians honour'd be,
That doe the bodies health procure;
Then worthy double praise is He,
Who can both soule and body cure.
In life time both waies Luke excell,
And those Receipts hath also left,
Which many soule-sicke patients heald,
Since from the world he was bereft.

2

And to his honour this beside,
A blessed witnesse hath declar'd,
That constant he did still abide,
When others from thy truth were scar'd:
For which the glory, Lord, be thine;
For of thy grace those gifts had he,
And thou his actions did'st encline,
Our profit, and his good to be.

3

By his example therefore, Lord,
Vphold vs, that we fall not from
The true profession of thy Word,
Nor by this world be ouercome;
And let his wholesome doctrine heale
That leprous sicknesse of the soule,
Which more and more would on her steale
And make her languish and grow soule.

Simon and *Iude*, Apostles.

This Day *is dedicated to the praise of* God, *and the pious memorie of the two blessed* Apostles *of* Iesus Christ, Simon *called* Zelotes, *or the* Cananite, *and* Iude *the brother of* Iames. *And in this solemnitie we are among other things, principally put in minde of that loue which* Christ *commanded to be continued among vs, and of that heed we ought to haue vnto our abiding in that state of grace, whereunto* God *hath called vs, as appeareth in the* Epistle *and* Gospel *appointed for the day.*

SONG. LXXVIII.

Sing this as the third Song.

NO outward marke we haue to know,
Who thine, oh Christ, may be,
Vntill a Christian Loue, doth show,
Who appertaine to Thee:
For, knowledge may be teach'd vnto,
And formall Iustice gain'd;
But, till each other loue we doe,
Both Faith and Workes are faign'd.

2

Loue is the summe of those commands,
Which thou with thine dost leaue;
And for a marke on them it stands,
Which neuer can decease:
For when our knowledge Folly turnes,
When Showes no show retaine,
And Zeale it selfe to nothing burnes;
Then Loue shall still remaine.

3

By this were thy Apostles knit,
And ioyned so in one,
Their True-loue-knot could neuer yet
Be broken, nor vndone.
Oh let vs, Lord, receiued be
Into that sacret knot,
And One become with them and thee,
That sinne vndoe vs not.

4

Yea, lest when we thy grace possesse,
We fall againe away,

Or turne it into wantonnesse,
Assist thou vs, we pray:
And, that we may the better finde,
What heed there should be learn'd,
Let vs the fall of Angels minde,
As blessed Iude hath warn'd.

All-Saints Day.

THis Day the Church hath appointed, that, to the praise of God, and our comfort, we should commemorate that excellent Mysterie of the Communion of Saints, *(which is one of the twelue* Articles *of Christian beleefe:) And that (considering how admirably the diuine wisedome hath knit all his elect into one body for their more perfect enioying, both of his loue, and the loue of one another) we might here receiue a taste of the pleasure we shall haue in the full fruition of that felicitie, and be stirred vp also to such mutuall loue and vnitie as ought to be betwixt vs in this life. This is the last* Saints *day in the Ecclesiasticke Circuite of the yeare, generally obseruable by the auncient ordinance of the* Church; *and it seemeth to haue a mysterie in it; shewing, that when the Circle of time is come about, we shall in one euerlasting* holy-day *honour that blessed* Communion *and* mysticall Body, *which shall be made perfect, when all those (whom we haue memorized apart) are vnited into One; that is, when the* Father, *the* Sonne, *the* Holy Ghost, *the* Angels, *and all the holy Elect of* God *shall be incorporated together into a ioyfull, vnspeakeable, and inseparable Vnion in the Kingdome of Heauen; which the Almightie hasten,* Amen.

SONG. LXXIX.

Sing this as the ninth Song.

1

NO blisse can so contenting proue,
As vniuersall Loue to gaine,
Could we with full requiting Loue,
All mens affections entertaine:
But such a Loue, the heart of man,
Nor well containe, nor merit can.

2

For though to all we might be deare,
(Which cannot in this life befall)
We discontented should appeare,
Because we had not hearts for all:
That we might all men loue, as we
Beloued would of all men be.

3

For, Loue in louing ioyes as much,
As Loue for louing to obtaine;
Yea, Loue vnfaign'd is likewise such,
It cannot part it selfe in twaine:
The Rizah friendship soone is gone,
And, Loue diuided loueth none.

4

Which causeth that with Passions pain'd,
So many men on earth we see;
And had not God a meanes ordain'd,
This discontent in Heau'n would be:
For all the Saints would iealous proue,
Of Gods, and of each others Loue.

5

But he whose wisedome hath contriu'd,
His Glory, with their full Contents,
Hath from himselfe to them deriu'd
This Fauour (which the strife preuents)
One Body all his Saints he makes,
And for his Spouse this one he takes.

6

So, each one of them shall obtaine
Full Loue from All, returning too
Full Loue to All of them againe,
As members of one Body doe:
None Iealous, but all striuing how
Most Loue to others to allow.

7

For, as the Soule is All in All,
And All through euery Member to;
Loue in that Body Mysticall
Is as the Soule, and fils it so;
Uniting them to God as neare,
As to each other they are deare.

8

Yea, what they want to entertaine
Such ouerflowing Loue as his,
He will supply, and likewise daigne,
What for his full Delight they misse,
That he may all his Loue employ,
And they returne his full of Ioy.

9

The seed of this Content was sowne,
When God the spacious world did frame,
And euer since the same hath growne,
To be an honour to his Name;
And when his Saints are sealed all,
This Mysterie vnseale he shall.

10

Meane while (as we in Landskip view
Fields, Riuers, Cities, Woods, and Seas,
And (though but little they can shew)
Doe therewithall our fancies please;
Let Contemplation Maps contriue;
To shew vs where we shall arriue.

11

And though our hearts too shallow be,
That blest Communion to conceaue,
Of which we shall in Heau'n be free,
Let vs on Earth together cleaue:
For those, who keepe in vnion here,
Shall know by faith what will be there.

12

Where all those Angels we admire,
With euery Saint since time begun,
(Whose sight and loue we haue desir'd)
Shall be with vs conioyn'd in One:
And We and They, and They and We,
To GOD himselfe espoused be.

13

Oh happie wedding! where the Guests,
The Bride and Bridegroome shall be one;
Where Songs, Embraces, Triumphs, Feasts
And ioyes of Loue are neuer done:
But thrice accurst are those that misse
Their Garments when this Wedding is.

14

Sweet Iesus, seal'd, and clad therefore,
For that great meeting let vs be,
(Where People, tongues, and kindreds, more
Then can be told, attend on Thee)
To make those Mountes of Ioy and pride,
(Which to thine honour they shall raise.

Rogation

Rogation weeke.

THis is called Rogation weeke, *being so tearmed by Antiquitie a* Rogando, *from the publike* Supplications. *For then the* Letanie, *which is full of humble Petitions and entreaties, was with solemne* Procession *vsually repeated; because there be about that Season, most occasions of publike Prayer, in regard Princes goe then forth to battell; the Fruits and hope of plentie are in their blossome; the Ayre is most subiect to contagious Infections; and there is most labouring and trauailing, both by Land, and Sea also, from that time of the yeere forward. Which laudable customs (though it be lately much decayed, and in some Countries abused from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the* Church *of* England *approueth it: And we yeerely make vse also of those* Processions, *to keepe knowledge of the true Bounds of our seuerall* Parishes, *for auoiding of strife. And those* Perambulations *were yeerely appointed likewise, that, viewing* Gods *yeerely blessings vpon the Grasse, the Corne, and other Fruits of the Earth, we might be the more prouoked to praise him.*

SONG. LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoeuer in thy Name
We prayd for, as we ought to pray,
Thou wouldst vouchsafe to grant the same.
Oh, therefore we beseech thee now,
To these our Prayers, which we make,
Thy gracious eare in fauour bowe,
And grant them for thy mercies sake.

2

Let not the Seasons of this yeare,
(As they their courses doe obserue)
Engender those Contagions here,
Which our transgressions doe deserue:
Let not the Summer-wormes impaire
Those bloomings of the Earth we see;
Nor Blastings, or distemper'd Ayre,
Destroy those Fruits that hopefull be.

3

Domesticke Brawles expell thou far,
And be thou pleas'd our Coast to guard,
The dreadfull sounds of in-brought war,
Within our Confines be not heard:
Continue also here thy word,
And make vs thankefull (we thee pray)
The Pestilence, Dearth, and the Sword
Haue beene so long with-held away.

4

And, as we heedfully obserue
The certaine limits of our Grounds,
And outward quiet to preserue,
About them walke our yearely Rounds:
So let vs also haue a care,
Our soules possessions, Lord, to know,
That no encroachments on vs there,
Be gained by our subtill Foe.

5

What pleasant Groues, what goodly Fields!
How fruitfull Hils, and Dales haue we!
How sweet an Ayre our Climate yeelds!
How stoar'd with Flockes, and Heards are we!
How Milke and Honey doth oreflowe!
How cleare and wholesome are our Springs!
How safe from rauenous Beasts we goe!
And oh how free from Poysnous things!

6

For these, and for our Grasse, our Corne;
For all that springs from Blade, or Rough;
For all those blessings that adorne
Or wood, or field this Kingdome through
For all of these thy praise we sing,
And humbly (Lord) entreat thee too,
That Fruite to thee we forth may bring
As vnto Vs thy Creatures doe.

7

So, in the sweete refreshing shade
Of thy Protection sitting downe,
Those gracious Fauours we haue had,
Relate we will to thy renowne;
Yea, other men, when we are gone,
Shall for thy mercies honour thee,
And famous make what thou hast done,
To such as after them shall be.

S. *George* his day.

THis may be called the Court Holy-Day; *for with vs it is solemnized vpon command, in the Court Royall of the* Maiestie *of* Great Britaine *onely, or in the Families of those* Knights of the Order, *who are constrained to be absent from the solemnitie there held, which is vsually on the day anciently dedicated to* George *the* Martyr. *Neuertheless, we beleeue not that it was he whom they anciently chose to be the* Patron *of the fore-named* Order: *For the relation of him who deliuered the* Lady *from the* Dragon *is onely a Christian* Allegory, *inuented to set forth the battle the* Churches *deliuerance.* Iesus Christ *is the true S.* George, *and our* English *tutelary* Saint; *Euen he that commeth armed vpon the* White Horse, Reu. 19. 11. *The* Dragon *he ouerthrowes is the* Beast *mentioned in the same* Chapter, *and called (a little before) the* Dragon with seauen heads and ten hornes: *The* Lady *he deliuers, is that woman whom the Dragon persecutes,* Reu. 12. *And to the honour of him I conceiue the most honourable* Order *of S.* George *to be continued, and the Day consecrated. Nor is there any irreuerence in imposing this Name on our* Redeemer; *for* George *signifieth a* Husbandman, *which is a Name or Attribute, that euen* Christ *applyed to his* Father, Ioh. 15. 2. My Father (*saith he*) ὁ Γεωργὸς ἐστι, is the George, or the Husbandman. *And indeed, very properly may this* Nation *call* GOD *their* George *or* Husbandman; *For he hath (as it were) moted this* Iland *with the Sea, walled it with naturall Bulwarkes, built Towers in it, planted his truth here, weeded, dressed, and replenished it like a Garden; and in a word, euery way done the part of a good* Husbandman *thereon. Howsoeuer therefore the first occasion of this* Dayes *great solemnitie seeme but meane (as the beginnings of many noble inuentions were) yet I conceiue that Institution to haue beene ordained to weightie and Christian purposes: Euen to oblige the* Peeres

of this Kingdome *by the new and strict bands of an honourable* Order, *to imitate their* Patrons *care ouer his* Vineyard, *to remember them that they are the* Band-Royall *to whom the Guard thereof is committed, to stirre vp in them vertuous emulations, and to shew them how to make vse of their temporall dignities to the glorie of* God. *For, beside many other reuerend* Officers, *there belongs a* Prelate *also to these Solemnities. And me thinkes, we should not imagine, that the* Founder *of it (being a Christian Prince, assisted by a wise and religious Counsell) would haue so prophaned the most excellent dignitie of the* Church, *as to make it wait on Ceremonies ordained for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrarie, and are not in danger of this sentence*; Euill to him that euill thinketh.

SONG. LXXXI.

Sing this at the third Song.

ALl praise and glory that we may
Attribe we, Lord, to thee,
From whom the triumphs of this Day,
And all our glories be:
For of it selfe, nor East, nor West,
Doth honour ebbe or flow;
But as to thee it seemeth best,
Preferments to bestowe.

2

Thou art, oh Christ, that valiant Knight,
Whose Order we professe,
And that Saint George, who oft doth fight
For England in distresse;
The Dragon thou orethrew'st is he,
That would thy Church deuoure,
And that faire Lady (Lord) is she,
Thou saued'st from his power.

3

Thou like a Husbandman prepar'd
Our Fields, yea sowne them hast;
And, Knight-like with a warlike guard,
From spoile enclos'd them fast.
Oh daigne, that those who in a Band,
More strict then heretofore,
Are for this Vineyard bound to stand,
May watch it now the more:

4

Yea grant, since they elected are,
New Orders to put on,
And sacred Hiroglphickes weare
Of thy great Conquest wonne,
That those (when they forget) may tell,
Why such of them are worne,
And inwardly informe as well,
As outwardly adorne;

5

That so their Christian-Knighthood may
No Pagan-Order seeme;
Nor they their Meetings passe away,
As things of vaine esteeme;
And, that we may our triumphs all
To thy renowme apply,
Who art that Saint, on whom we call,
When we Saint George doe cry.

For publike Deliuerances.

GOD hath vouchsafed vnto this Kingdome many publike deliuerances, which ought neuer to be forgotten; but rather should be celebrated by Vs, as the dayes Purim *by the* Israelites, Hest. 9. 26. *Especially that of the fift of* November; *for the celebration whereof there is a Statute enacted: And it is hoped we shall neuer neglect, or be ashamed to praise God for that Deliuery, according to prouision made to that purpose. For that, and the like occasions therefore this* Hymne *is composed.*

SONG. LXXXII.

Sing this at the ninth Song.

WIth Isr'el we may truly say,
If on our side GOD had not beene,
Our Foes had made of vs their pray,
And we this Light had neuer seene:
The Pit was digg'd, the snare was laid,
And we with ease had beene betrai'd.

2

But they that hate vs vndertooke
A Plot they could not bring to passe;
For, he that all doth ouer-looke,
Preuented what intended was:
We found the Pit, and stay'd the Gin,
And saw their Makers caught therein.

3

The meanes of helpe was not our owne,
But from the Lord alone it came;
(A fauour vndeserued showne)
And therefore let vs praise his Name:
Oh, praise his Name, for it was he,
That broke the Net, and set vs free.

4

Vnto his honour let vs sing,
And stories of his mercy tell,
With praises let our Temples ring,
And on our Lips thanksgiuing dwell:
Yea, let vs neuer his loue forget,
While Sun, or Moone, doth rise or set.

5

Let vs redeeme againe the Times,
Let vs begin to liue anew,
And not renuue those hainous crimes,
That dangers past so neere vs drew;
Least he that did his hand reuoke,
Returne it with a double stroke.

6

A true Repentance takes delight
To minde Gods fauours heretofore;
So, when his mercies men recite,
It makes a true Repentance more:
And where those vertues doe encrease,
They are the certaine signes of Peace.

7

But where encreasing Sinnes we see,
And to such dulnesse men are growne,
That sleighted those Protections be,
Which God in former time hath showne,

It

It shall betoken to that Land
Some Desolation neere at hand.

8

Our hearts, oh, never harden so,
Nor let thine Anger so returne;
But with desire thy will to doe,
For our offences let vs mourne:
And minde to praise (ev'n teares among)
Thy Mercies in a joyfull Song.

For the Communion.

WE haue a custome among vs, that during the time of administrating the blessed Sacrament *of the* Lords Supper, *there is some* Psalme *or* Hymne *sung, the better to keepe the thoughts of the* Communicants *from wandring after vaine obiects: This* Song *therefore (expressing a true thankefulnesse, together with what ought to be our faith concerning that* Mysterie, *in such manner as the vulgar capacitie may be capable thereof) is offered vp to their deuotion, who shall please to receiue it.*

SONG. LXXXIII.

Sing this as the third Song.

That fauour, Lord, which of thy grace
We doe receiue to day,
Is greater then our merit was,
And more then praise we may:
For, of all things that can be told,
That which least comfort hath
Is more, then e're destrue we could,
Except it were thy wrath.

2

Yet we, not onely haue obtain'd
This worlds best gifts of thee;
But thou thy flesh hast also daign'd,
Our Food of Life to be:
For which, since we no meuns can make
(And thou requir'st no more)
The Cup of sauing health we take,
And praise thy Name therefore.

3

Oh teach vs rightly to receiue,
What thou dost here bestow;
And learne vs truly to conceiue,
What we are bound to know,
That such as cannot wade the deepe
Of thy vnfathom'd Word,
May by thy grace safe courses keepe
Along the shallow Ford.

4

This Mysterie, we must confesse,
Our reach both farre exceede,
And some of our weake Faiths are lesse
Then graines of Mustard seed:
Oh therefore, Lord, encrease it so,
We fruite may beare to thee,
And that implicite faith may grow,
Explicite faith to be.

5

With hands we see not, as with Eyes:
Eyes thinke not as the Heart;
But each retaines what doth suffize,
To act his proper part:
And in the Body while it bides,
The meanest Member shares
That blisse, which to the best betides,
And as the same it fares:

6

So, if in vnion vnto thee,
United we remaine,
The Faith of those that stronger be,
The weaker shall sustaine:
Our Christian Loue shall that supply,
Which we in knowledge misse,
And humble thoughts shall mount vs hie,
Ev'n to eternall blisse.

7

Oh pardon all those hainous crimes,
Wherevnto we guilty are;
To serue thee more in future times,
Our hearts doe thou prepare;
And make thou gracious in thy sight,
Both vs, and this we doe,
That thou therein mayst take delight,
And we haue loue thereto.

8

No new Oblation we deuise,
For sins preferr'd to be;
Propitiatorie Sacrifice
Was made at full by Thee:
The Sacrifice of Thankes is that,
And all that thou dost craue,
And we our selues are part of what
We sacrificed haue.

9

We doe no grosse Realities
Of Flesh in this conceaue;
Or, that their proper qualities
The Bread or Wine doe leaue:
Yet, in this holy Eucharist,
We(by a meanes Diuine)
Know we are fed with thee, oh Christ,
Receiuing Bread and Wine.

10

And though the outward Elements
For Signes acknowledg'd be,
We cannot say thy Sacraments,
Things onely signall be:
Because, whoe're thereof partakes,
In those this powre it hath;
It either them thy Members makes,
Or Slaues of Sin and Death.

11

Nor vnto those doe we encline,
(But from them are estrang'd)
Who yeeld the forme of Bread and Wine,
Yet thinke the Substance chang'd:
For we beleeue each Element
Is what it seemes indeede,
Although that in thy Sacrament,
Therewith on thee we feed.

12

Thy Reall presence we auow,
And know it so Diuine,
That carnall Reason knowes not how,

That Presence to deuine:
For, when thy Flesh we feed on thus
(Though strange it doe appeare)
Both We in Thee, and Thou in Vs,
Eu'n at one instant are.

13

No marueil many troubled were,
This Secret to vnfold;
For Mysteries Faiths obiects are,
Not things at pleasure told.
And he that would by Reason sound,
What Faiths deepe reach conceanes,
May both himselfe and them confound,
To whom his Rules he leanes.

14

Let vs therefore our Faith erect,
On what thy Word doth say,
And hold their knowledge in suspect,
That new Foundations lay:
For, such full many a grieuous Rent,
Within thy Church haue left;
And by thy peacefull Sacrament,
The world of Peace bereft:

15

Yea, what thy pledge and seale of Loue,
Was first ordain'd to be,
Doth great and hatefull Quarrels moue,
Where wrangling spirits be:
And many men haue lost their blood,
(Who did thy Name professe)
Because they hardly vnderstood
What others would expresse.

16

Oh, let vs not hereafter so,
About meere words contend,
The while our craftie common Foe,
Procures on vs his end:
But if in Essence we agree,
Let all with Loue allay,
A helpe vnto the weake to be,
And for each other pray.

17

Loue is that blessed Cyment, Lord,
Which must vs re-vnite;
In bitter speeches, fire and sword,
It neuer tooke delight:
The Weapons those of Malice are,
And they themselues beguile,
Who dreame, that such ordained were
Thy Church to reconcile.

18

Loue brought vs hither, and that Loue
Perswades vs to implore,
That thou all Christians hearts would'st moue,
To seeke it more and more;
And that Selfe will no more bewitch
Our minds with foule debate;
Nor fill vs with that malice, which
Disturbes a quiet state:

19

But this especially we craue,
That perfect Peace may be
Wong those that disagreed haue,
In show of loue to thee;
That they with vs, and we with them,
May Christian Peace retaine,
And both in new Ierusalem
With thee for euer raigne.

20

No longer let ambitious Ends,
Blinde Zeale, or cankred Spight,
Those Churches keepe from being friends,
Whom Loue should fast vnite:
But let thy glory shine among
Those Candlesticks, we pray,
We may behold what hath so long
Exil'd thy Peace away:

21

That those, who (heeding not thy word)
Expect an earthly Powre,
And vainely thinke, some temp'rall Sword
Shall Antichrist deuoure;
That those may know, thy weapons are
No such, as they doe faigne,
And that it is no carnall warre,
Which we must entertaine.

22

Confessors, Martyrs, Preachers strike
The Blowes, that gaine this Field:
Thankes, Prayer, Instructions, and the like,
Those weapons are they wield:
Long-suffering, Patience, Prudent-care,
Must be the Court-of-Guard;
And Faith and Innocencie are
Instead of Walles prepar'd.

23

For these (no question) may as well
Great Babel ouerthrow,
As Ierechoes large Bulwarkes fell,
When men did Rams-hornes blow:
Which could we credit, we should cease
All bloody plots to lay,
And to suppose, Gods holy peace
Should come the Diuels way.

24

Lord, let that flesh, and blood of thine,
Which fed vs hath to day,
Our hearts to thy True-loue encline
And driue ill thoughts away:
Let vs remember what thou hast
For our meere loue endur'd;
Eu'n, when of vs despis'de thou wast,
And we thy death procur'de:

25

And with each other, for thy sake,
So truly let vs beare,
Our patience may vs dearer make,
When reconcil'd we are:
So, when our courses finish'd be,
We shall ascend aboue
Sun, Moone, and Starres, to liue with Thee,
That are the God of Loue.

Ember Weekes.

THE Ember weekes *are foure Fasts, anciently solemnized at the foure principall Seasons of the yeare, and by an Institution appointed to be obserued for diuers good purposes: First, to humble our selues by* Fasting *and* Prayer, *that* God *might, vpon our humiliation, be moued to grant vs the blessings belonging to those seasons. Secondly, that it might please* God *to strengthen our Constitutions, against the distemperatures occasioned by the seuerall humors predominate at those* Times,

Times, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of every season to Gods glory. And lastly, that there might be a publike Fasting and Prayers made for those (according to the Apostles vse) who by the laying on of hands were to be confirmed in the Ministery of the Gospel: *For the* Sunday *next after these Fasts & the time ordinarily appointed for the* ordination *of such as are called to those Offices.*

SONG. LXXXIV.

Sing this as the ninth Song.

1

THou dost from every season, Lord,
To profit vs, advantage take,
And at their fittest times afford
Thy blessings for thy mercies sake:
At Winter, Summer, Fall, or Spring,
We furnish'd are of every thing.

2

A part therefore from each of these,
With one content reserv'd have we,
In Prayer and Fasting to appease
That wrath our sins have mov'd in thee;
And that thou mayst not for our crimes,
Destroy the blessings of the Times.

3

Oh grant, that our Devotions may
With true sincerenesse be performd;
And that our lives, not for a day,
But may for ever be reformd:
Lest we remaine as fast in sinne,
As if we never had fasting bin.

4

Our Constitutions temper so,
Those Humors, which this season raine,
May not have powre to overthrowe
That health, which yet we doe retaine:
Else, through that weaknes which it brings,
Lord, make vs strong in better things.

5

And, since thy holy Church appoints
These times, thy Workemen forth to send;
And those for Pastors now annoynts,
Who on thy Fold are to attend;
Blesse thou, where they (who should ordaine)
With Prayre and Fasting hands have laine.

6

Oh, blesse them ever-blessed Lord,
Whom for thy worke the Church doth chuse;
Instruct them by thy sacred word,
And with thy spirit them infuse,
That live, and teach aright they may,
And we their teaching well obay.

These that follow, are thankesgiuings for publike benefits.

For seasonable Weather.

IT is our duty to give God thankes, and praise him, both publikely, and privately for all his mercies; especially, for such as tend to the generall good. And therefore the Church *hath in her* Liturgie *ordained set formes of* Thankesgiuing *for such ends: In imitation whereof these following* Hymnes *are composed, that we might the oftner, and with more delight exercise this duty, which is most properly done in* Song: *And thereby also the formes of* Thankesgiuing *are much the more easily learned of the common people, to be sung of them amid their labours. This, that next followes, is a thankesgiuing for seasonable weather; by meanes whereof we enioying the blessings of the earth, ought at all times to praise God for the same.*

SONG. LXXXV.

Sing this as the third Song.

1

LOrd, should the Sun, the Clowds, the Wind,
The Ayre, and Seasons be
To vs so froward, and unkind;
As we are false to Thee;
All fruits would quite away be burn'd,
Or lye in water drown'd,
Or blasted be, or overturn'd,
Or chilled on the ground.

2

But, from our duty though we swarue,
Thou still dost mercie show,
And daigne thy Creatures to preserue,
That men might thankefull grow;
Yea, though from day to day we sinne,
And thy displeasure gaine,
No sooner we to cry begin,
But pitty we obtaine.

3

The Weather now thou changed hast,
That put vs late to feare,
And when our hopes were almost past,
Then comfort did appeare.
The Heau'n, the Earths complaint hath heard;
They reconciled be,
And thou such Weather hast prepar'd,
As we desir'd of thee.

4

For which, with lifted hands and eyes,
To thee we doe repay
Thee due, and willing sacrifize
Of giuing thankes to day;
Because, such Offrings we should not
To render thee be slow;
Nor let that mercie be forgot,
Which thou art pleas'd to show.

For

For Plenty.

Plenty is the cure of Famine, and a blessing which, above all other, we labour and trauaile for; yet, when we haue obtained the same, it makes vs many times so wanton instead of being thankefull, that we forget not onely Gods mercy in that, but abuse all other benefits. To put vs therefore in minde of our duty, and to expresse the better a constant thankefulnesse to the Almighty, this Hymne *is composed.*

SONG. LXXXVI.

Sing this as the third Song.

1

HOw oft, and by how many crimes,
Thee Jealous haue we made?
And, blessed GOD, how many times
Haue we forgiuenesse had?
If we with teares to bed at night
For our transgressions goe,
To vs thou dost by morning-light,
Some comfort daigne to show.

2

This pleasant Land, which for our sinne
Was lately barren made,
Her fruitfulnesse doth new begin,
And we are therefore glad:
We for thost Creatures thankfull be,
Which thou bestowest, LORD,
And for that Plentie honour thee,
Which thou dost now afford.

3

Oh, let vs therewith in excesse
Not wallow like to Swine;
Nor into gracelesse wantonnesse
Conuert this grace of thine:
But so reuiue our feebled powres,
And so refresh the poore,
That thou maist crowne this Land of ours
With plenties euermore.

For Peace.

Peace is the Nurse of Plentie, and the meanes of so many other blessings, both publike and priuate, that God can neuer be sufficiently praised for it; yet instead of glorifying him, mo[st] commonly abuse it to the dishonour of God, and their ruine. This Hymne *therefore is composed, that it may giue occasion to vs more often to meditate Gods mercy, and to glorifie his* Name, *who aboue all other Nations haue tasted the sweetnesse of this benefit.*

SONG. LXXXVII.

Sing this as the third Song.

1

SO cause vs, LORD, to thinke vpon
Those blessings we possesse,
That what is for our safetie done,
We truly may confesse:
For we, whole Fields, in time forepast,
Most bloodie warre did staine,
(Whil'st Fire and Sword both others wast)
In safetie now remaine.

2

No armed troups the Ploughman feares
No shot our VVals o'returne;
No Temple shakes about our eares;
No Village here doth burne;
No Father heares his pretty Child
In vaine for succour cry;
Nor Husband sees his VVife defil'd,
Whil'st he halfe dead doth lye.

3

Deare God, vouchsafe to pittie those,
In this distresse that be,
They, to protect them from their Foes,
May haue a Friend of thee:
For, by thy Friendship we obtaine
These gladsome peacefull dates,
And (com what to returne againe)
We thus doe sing thy praise.

4

We praise thee for that inward Peace,
And for that outward Rest,
Wherewith vnto our Joyes encrease,
This Kingdome thou hast blest:
Oh neuer take the same away,
But let it still endure;
And grant (oh Lord) it make vs may
More thankefull, not Secure.

For Victorie.

Our God is the Lord of Hosts, and the God of Battles: whensoeuer therefore we haue gotten the vpper hand ouer our enemies, we ought not to glory in our owne strength, Policie, or Valour, but to ascribe the glory of it to him only, and returne him publike thankes for making vs victorious ouer our enemies: And this Hymne *serueth to helpe their deuotion, who are willing to performe that duty.*

SONG.

SONG. LXXXVIII.

Sing this as the 44. Song.

1

WE loue thee, LORD, we praise thy Name
Who by thy great Almightie arme,
Hast kept vs from the spoile and shame
Of those that sought our causelesse harme.
Thou art our Life, our Triumph Song,
The Ioy and Comfort of our heart;
To Thee all praises doe belong,
And thou the LORD of Armies art.

2

We must confesse, it is thy powre,
That made vs Masters of the Field;
Thou art our Bulwarke, and our Towre,
Our Rocke of refuge, and our Shield.
Thou taught'st our hands & armes to fight;
With vigor thou did'st gird vs round;
Thou mad'st our Foes to take their flight,
And thou did'st beat them to the ground,

3

With fury came our armed Foes,
To blood and slaughter fiercely bent,
And perils round did vs inclose,
By whatsoeuer way we went:
That had't not thou our Captaine beene,
(To lead vs on, and off againe)
We on the place had dead bin seene,
Or mask'd in blood and wounds had laine.

4

This Song we therefore sing to Thee,
And pray, that thou for euermore
Would'st our Protector daigne to be,
As at this time, and heretofore;
That thy continuall fauour showne,
May cause vs more to Thee encline,
And make it through the World be knowne
That such as are our Foes, are thine.

For deliuerance from a publike Sickneſſe.

THE Pestilence, *and other publike sicknesses are those Arrowes of the Almightie wherewith he punisheth publike transgressions: This* Hymne *therefore is to praise him, when he shall vnslacke the Bow which was bent against vs; and the longer he withholds his hand, the more constantly ought we to continue our publike thanksgiuings; for when we forget to persuere in praising God for his Mercies past, we vsually renuue those sinnes that will renue his Iudgements.*

SONG. LXXXIX.

Sing this as the ninth Song.

1

WHen thou would'st, LORD, afflict a Land
Or scourge thy People that offend,
To put in practice thy Command,
Thy creatures all on Thee attend:
And thou, to execute thy Word,
Hast Famine, Sickneſſe, Fire, and Sword.

2

And here among vs for our sin,
A sore Disease hath lately raign'd,
Whose fury so vnstaid hath bin,
It could by nothing be restrain'd;
But ouerthrew both weake and strong,
And tooke away both old and young.

3

To Thee our cries we therefore sent,
Thy wonted pittie, LORD, to proue;
Our wicked waies we did repent,
Thy Visitation to remoue;
And thou thine Angel didst command,
To stay his wrath-inflicting hand.

4

For which thy loue, in thankefull wise,
Both hearts and hands to thee we raise,
And in the stead of former cries,
Doe sing thee now a Song of Praise;
By whom the fauour yet we haue,
To scape the neuer-filled Graue.

For the KINGS Day.

THE first Day of KINGS *Raignes, hath beene anciently obserued in most* Kingdomes: *And with vs that custome is worthily retained; partly, for ciuill ends; and partly, that the people might assemble together, to praise God for the benefit the* Common-wealth *receiueth by the* Prince; *to pray for his preseruation also, and to desire a blessing vpon him and his Gouernment: To which purpose this* Song *is composed.*

SONG. XC.

Sing this as the third Song.

1

WHen, LORD, we call to minde those things
That should be sought of Thee,
Remembring that the hearts of Kings
At thy disposing be;
And how of all those blessings, which
Are outwardly possest:
To make a Kingdome safe and rich,
Good Princes are the best.

2

We thus are mou'd to sing thy praise,
For Him thou daigned hast,

And humbly beg, that all our dates
Thy care of vs may last.
Oh, bleſſe our King, and let him raigne,
In peacefull safety long,
The Faiths Defender to remaine,
And shield the Truth from wrong.

3

With awfull Loue, and louing Dread,
Let vs obſerue him, LORD,
And as the Members with their Head,
In Chriſtian peace accord:
And fill him with ſuch Royall care,
To cherish vs for this;
As if his heart did feele we are
Some liuing parts of his.

4

Let neither Partie Struggle from
That duty should be showne,
Leſt each to other plagues become,
And both be ouerthrowne:
For, o're a diſobedient Land,
Thou poſt a Tirant ſet;
And thoſe, that Tirant-like command,
Haue ſtill with Rebels met.

5

Oh, neuer let ſo ſad a doome
Vpon theſe Kingdomes fall;
And to aſſure it may not come,
Our ſinnes forgiue vs all:
Yea, let the Parties innocent
Some dammage rather ſhare,
Then, by vnchriſtian diſcontent,
A double Curſe to beare.

6

Make vs (that placed are below,
Our callings to apply)
Not ouer-curious be to know,
What he intends on high.
But, teach him iuſtly to command,
Vs rightly to obey;
So, both ſhall ſafe together ſtand,
And doubts ſhall flie away.

7

When hearts of Kings we pry into,
Our owne we doe beguile;
And what we ought our ſelues to doe,
We leaue vndone the while:
Whereas, if each one would attend
The way he hath to liue,
And all the reſt to Thee commend,
Then all ſhould better thriue.

8

Oh, make vs, LORD, diſpoſed thus,
And our dread Soueraigne ſaue;
Bleſſe vs in Him, and Him in vs,
We both may bleſſings haue;
That many yeares for him we may
This Song deuoutly ſing,
And marke it for a happy day,
When He became our KING.

Here endeth the *HYMNES* and *SONGS* of the *CHVRCH.*

A Table of the *Hymnes* and *Songs* contained both in the first and second part of this Booke; the first number declaring the *Song*, the second the *Page*.

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